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LAFAYETTE AND THE PRIESTS.

WHEN that illustrious patriot, belonging to America as much as to France, was last in this country, it was notorious that he attended Protestant worship as readily as he did that of the Church in which he was born, and was in the habit of expressing very freely his opinion as to the deleterious influence of the Romish hierarchy on the great interests of liberty. This, at the time, was too well and widely known to be called in question. For twenty years his warning, that "if ever the liberties of this country are destroyed, it will be by Romish priests," passed without contradiction as to its being his true utterance.

But recently it is pretended that this famous expression was never used by Lafayette, except in a certain letter, said to have been written by him *for the purpose of refuting the sentiment*. This letter was printed last fall in the *Cincinnati Inquirer*, by a bitter and bombastic writer who styles himself "OLD LINE." It was adopted by Bishop Spalding, of Louisville, said to be the richest man in Kentucky, and printed in a certain work published by him. Professor Morse, who, by personal intimacy, was familiar with the sentiments of Lafayette on this subject, felt at once that the letter was a forgery; and having been charged with a "stupendous fraud" in the matter, very properly called upon the wealthy bishop for the authority on which the document was ascribed to the Frenchman whose name is so dear to all Americans.

In reply to this demand, Professor Morse is referred to a book which no man, except the unknown "OLD LINE," pretends, so far as yet appears, to have seen. The most diligent inquiry at Paris, where it is pretended the book was published, has failed to discover

any trace of it; and the unwillingness of the party who professes to have in possession the only copy ever heard of, to exhibit it even to the editor who prints his defamatory articles, is certainly a dark and suspicious circumstance. We do not say that such a book was never issued, though no publisher's name is given on the title-page quoted from it, as French law requires. We do not say its existence is impossible, for it is hard to say what is impossible in a world like this. Such a book may have been recently printed in private, for the purpose of throwing off the odium cast upon the priests by the language of Lafayette. It may have been got out by some piratical publisher in Belgium, like the almanac which the crafty lawyer procured to be printed with a false calendar, and scattered in the court-room, so as to be able to prove an *alibi* in favor of his guilty client. Even if the book should ever be brought out to public inspection, it would not answer the end designed; for there are others still living, besides Professor Morse, who are witnesses to the freely-spoken condemnations of the whole Jesuit tribe by the hero of the Revolution. And therefore the letter, even if existing in a book—for books will sometimes lie—would only afford internal evidence of its own falsehood, as containing sentiments well known to be contrary to those of him to whom it is falsely ascribed. To accredit the letter, as printed in the book, if ever that dubious volume should come to light, it will be necessary to produce the original manuscript, signed by Lafayette's own hand; or at least the testimony of competent witnesses deposing to their personal knowledge of its existence.

As this matter will belong to the future history of the Romish controversy in this country, we give below the able letter of Professor Morse to Bishop Spalding, exposing this mystery of iniquity. The high rank of the writer of this extended communication, as standing in the front rank of American artists, and of those inventors who have made the world their debtors through all coming generations, as well as his pure and unimpeachable Christian character, will claim for it an attentive perusal.

We have only to add that, since its publication in the *Louisville Courier*, the only answer we have yet seen to it is a challenge to Professor Morse, in the *Cincinnati Inquirer* of May 17, that "if he will come to this city, and risk any thing on his impeachment of it, the book will be produced before a committee selected by the parties." That is to say, as we understand it, if he will stake a sum of money on the issue, the book shall be forthcoming! Could any thing be

more impudent or more shallow than this? Has he not already staked what is of far more value than money, his literary reputation, and his character for integrity, thus far spotless, upon the correctness of his position? And this challenge comes from whom? From an anonymous scribbler, who, having been implicitly charged first with forging a letter, and then fabricating a tale of a non-existent book to substantiate his forgery, refuses, under such a flimsy pretext, to produce the only evidence which he pretends to have in its favor—the only possible proof which can clear him from the black charge of being a forger of false documents, and a malignant defamer of true men.

From the Louisville Courier, May 12, 1855.

REPLY OF PROF. MORSE TO BISHOP SPALDING.

MESSRS. EDITORS: We take great pleasure in presenting to the public the following reply to Bishop Spalding, which Prof. Morse has transmitted to us for publication, through the columns of your valuable journal. The name of its distinguished author is in itself sufficient to command attention. The questions discussed are of both political and historical importance, and the ability and candor which characterize their treatment will inevitably carry conviction.

It will be remembered that the only evidence which Bishop Spalding has as yet adduced consists of a letter which, through the columns of the *Courier* and elsewhere, we have for months denounced as a *forgery*, without eliciting as yet the least attempt at authentication. Again we claim, therefore, that Bishop Spalding *has no right to cavil at the testimony of Professor Morse until he first confirms his own*. Every reflecting man will see this, and unless he can produce something more convincing than cavils, a forged letter, and the unworthy trickery of his last reply, the dictates of policy at least will be best subserved by a prudent silence.

Since Bishop Spalding, with his usual politeness and felicity of expression, has seen fit to characterize Professor Morse as "*an old man, trembling with failing memory on the verge of the tomb*," we beg our readers will note the Professor's reply with special reference to this, in order that we may determine precisely how much younger the "Old Entellus" must be, to safely don the intellectual cestus with our Western "Dares," who thus, like his boastful prototype,

"Ostendit humeros latos, alternaque jactat
Brachia protrudens, et verberat ictibus auras."

The case of Iophon *vs.* Sophocles is also a case in point. The Bishop's classical lore will supply the commentary, and he will readily pardon us

the omission of the unpleasant analogies which the decision of the Greek judges might suggest.

N. ROBINSON.

PO'KEEPSIE, N. Y., May 2, 1855.

"If ever the liberties of the United States are destroyed, they will be by Romish Priests."—LAFAYETTE.

TO BISHOP M. J. SPALDING:—SIR, Your remarks in the *Courier* of April 13th, have been sent to me. You will excuse the delay and my apparent neglect in noticing them, which, however, will be of no damage to the cause of truth, since, in the interim, I have neither been unmindful of you, nor remiss nor unsuccessful in my search for the means of gratifying your importunate inquiries. In common with the rest of the intelligent public, whose object is to arrive at the knowledge of an *historic truth*, I am under great obligations to you, sir, for bringing this subject so prominently and distinctly before the American people.

The motto of Lafayette, which stands at the head of this letter, has been quoted to them for some twenty years without its authenticity having been questioned, unless, indeed, your assertion be correct that "some time ago," (which is a somewhat indefinite date,) it was so called in question by the *Freeman's Journal*. If so, it has never till now been brought to my knowledge, and is now confined solely to your assertion of the fact. Whatever may be the nature of that notice in the *Freeman's Journal*, is a matter at present of very little consequence, since your denial of the authenticity of the motto has been distinctly brought to my knowledge, and I can settle the question with you, once for all, and for ever.

My letter from Poughkeepsie of March 19th, was not, and could not be, the intended answer to your "appeal," published in Louisville, March 19th. Still, for reasons best known to yourself, you choose to assume it to be my reply to your appeal. The public will see, if you can not, that a letter of 19th March, written and mailed four days distant from Louisville, could not be a consequent of an article published in Louisville on the self-same day, whatever may have been the accidental order of its publication. They will also duly appreciate this artifice by which you assume a triumph from my presumed default. I can, however, well afford to you this brief season of self-gratulation, of which the apparent success of this Jesuitic ruse enables you to avail yourself.

My own self-respect, as well as the respect due to the shrewd and reflecting minds by which you are surrounded, will restrain me from any mere personal retort, which the indecent personalities in which you have indulged would seem to provoke. A far more important question than the comparative skill in personal disparagement, is involved in this discussion.

The question whether the illustrious companion of Washington, the consistent, long-tried, ever vigilant friend of the republican liberties of the

United States, ever gave this significant, faithful, just, and most important warning to the American people, is the point in dispute.

After twenty years' circulation of this pregnant warning—no one, to my knowledge, in all that time presuming to call it in question—after being familiarly quoted in books and pamphlets, and placed in capitals as the perpetual motto of some journals, you, sir, at this late day, have ventured to deny its authenticity.

In your denial you have chosen to assail my testimony in its favor, to cast a suspicion on my veracity, and unequivocally to pronounce my statement *unreliable*. I am, therefore, no volunteer in this contest, but am called out by you to defend my position against your attacks. I do not complain of this, sir: I most cheerfully accept your challenge.

I have for more than twenty years been personally knowing to the fact that the sentiments of the motto are the sentiments of Lafayette, and when I first met with it in print, I could vouch for its truth, because it perfectly embodies the *sentiments* of the illustrious man, as often expressed to me.

And pray, sir, what is your authority for denying the authenticity of the motto? That strict justice may be done you, I quote your remarks from your pamphlet, called "Intolerant Spirit of the Times." At page 31, you say:

"To awaken suspicion against the Catholic priesthood, the public prints have long been circulating among the people the extraordinary assertion that Lafayette warned American patriots against priestly influence in the following language:

"If ever the liberty of the United States is destroyed, it will be by Romish priests."

"The fact of such a declaration coming from one who was a Catholic himself, if he was any thing, bears the stamp of improbability, if not of downright absurdity, on its very face; yet it passed current for truth, and was, we think, generally believed by the masses, who are prepared to devour any absurdity, provided it militate against Catholics! Now, what will the impartial public think, when it is ascertained that this charge, like most others which have been lately circulated in the country to our disadvantage, is not only utterly groundless, but indirectly the reverse of the truth!

"It makes the French patriot say, in fact, directly the opposite of what he did say! Here is the extract from his letter to a Protestant gentleman in New-York, written from Paris, in 1829, shortly after his return from his visit to the United States, which letter no doubt gave occasion for concocting the calumny:

"The friendly expressions of regard for my health and happiness conveyed in your kind letter to me of the 16th ult., I beg you to be assured, are grateful to my feelings; and I shall cherish the recollection of the many services and kindnesses towards me on the part of both yourself and lady, while I was your guest in America, as among the most pleasing reminiscences connected with my late visit to the United States. * * * I can not but admire your noble sentiments of devotion and attachment to your country and its institutions. But I must be permitted to assure you that the fears which in your patriotic zeal you seem to entertain—that if ever the liberty of the United States is destroyed it will be by *Romish priests*—are certainly without any shadow of foundation whatever. An intimate acquaintance of more than half a century with the prominent and influential priests and members of that Church, both in England and America, warrants me in assuring you that you need entertain no apprehension of danger to your republican institutions from that quarter."

You here, sir, not merely deny that General Lafayette ever uttered such a sentiment, but, as I have said, you assert that he wrote a letter, which letter you quote—a letter in which this very sentiment and motto are

recorded, and recorded for the express purpose of *repudiating* them. This, sir, you charge upon Lafayette. You quote that letter as *genuine*; you rely upon it as *genuine*; you hint not the slightest peradventure of its spuriousness; you even persist in adopting it without doubt; you deliberately announce that you "have re-published it in a second edition of your *Miscellanea*," and this after being distinctly apprised that its authenticity is more than doubted; even when the charge of *forgery* is made against it from many respectable quarters. On the strength of that letter alone, you affirm that Lafayette actually said "directly the opposite of what he did say." You pronounce the motto a "calumny," and you profess to have "no doubt" that this letter "gave occasion for concocting it," that is, of *inventing the motto*.

It is not necessary, sir, to charge upon *you* the *forgery* of that spurious letter. It is sufficient for me that you have endorsed the counterfeit as an historical fact and passed it off upon the community as genuine. You have made yourself *particeps criminis*, by giving it your *imprimatur*, and this after a warning, that should have induced caution, that the letter was more than suspicious. You would evade the responsibility of such an act, because, forsooth, you could cite a *Protestant source* for that letter. This is a subterfuge too shallow to protect you. I shall follow you into your retreat for your "Protestant authority." You have *not* quoted that letter from the editorial columns of a Protestant paper, but from one who conceals himself under the mask of "OLD LINE," writing in a Protestant paper. I hazard little in saying he *is no Protestant*. Are you sure, sir, he is not a *Jesuit*, who has taken advantage of an election excitement to abuse the confidence of a Protestant editor, the more easily to deceive a Protestant public? Can the public be fully assured, when they know the principles of allowed equivocation and perjury on which your entire corporation is known and proved to be based, and the systematized fraud and falsehood authorized by it, that there has not been a *convenient collusion* between you, sir, and this same Mr. "OLD LINE?" Acts of this complexion in the annals of your corporation are not so uncommon as to make it impossible. May he not be a *Jesuit*? Listen to his style of defense of this apocryphal letter, after being called upon to produce his authority for that letter; let him give it in his own style, (for even *he* has an authority to fall back upon, such as it is.) He had been gently told that his letter had the suspicious look of *forgery* about it. He replies:

"But even upon the supposition that they *are* capable of proving the letter which my authority attributes to LAFAYETTE to be a *forgery*, (but which is a moral impossibility,) and that no falsification has been perpetrated; still, *if they are at the same time unable to show the genuine source whence they obtained it*, and can nowhere find it in the writings of LAFAYETTE, they will then, in that case, only have acquitted themselves of the charge of *falsification*, to prove upon themselves the more damnable crime of *forgery*."

"In the excitement consequent upon the discovery of the stupenduous fraud, at the time I prepared the article for your press, the proper credit was inadvertently omitted.

The work was obtained from the private library of a French gentleman residing near this city, and is entitled, *Essai sur la Republique des Etats Unis d'Amerique*, par M. Jeane Bap. Marchande, a Paris, 1835, 12mo., pp. 245,* being an essay on Republican government, with his correspondence, etc., which he published on his return to Paris, for the benefit of his friends, the Liberals and Republicans of France. The work, I presume, has never been translated and published in this country, for the reason that it does not possess sufficient merit to justify it. The author was a private retired gentleman, and lived some years in New-York city, but was not, perhaps, very generally known as an author in the literary circles of either this country or of Europe. The significant fact that the work is rare may, in all probability, have been the very circumstance which first suggested the idea of perpetrating the falsification; for if the sentence had occurred in the published writings of LAFAYETTE, now in general circulation in this country, it is reasonable to be presumed that the certainty of the speedy detection of such unhallowed and damnable desecration of the fair fame and sacred reputation of the name and memory of the honored dead would have deterred the base and villainous falsifier from his diabolical machination, and the impartial historian would have been spared the painful and humiliating necessity of handing down to posterity the record of a species of political perfidy and moral turpitude in the nineteenth century, the development of which exceeds in enormity the infamous pious frauds, forgeries, falsifications, and interpolations which disgraced the dark ages.

"OLD LINE."

The italics are his, sir, and I have omitted his declamatory preamble, swollen with the verbiage of the same bombastic and scurrilous phraseology—a phraseology which a disturbed conscience would be apt to select to vent in characteristic epithets the torment of persistent guilt. Its dialect betrays the Jesuit in every line, as sure as the brogue betrays a native of the Emerald Isle.

Now, sir, either your judgment or your honesty suffers from your upholding of this double attempt to deceive the public—the attempt to palm off upon an intelligent community such a miserable apology of an authority for the support of any thing, and the attempt to practise upon the credulity of the public with such a letter of Lafayette. Your judgment suffers if you did not suspect the fabrication, your honesty if you did.

You are near the source whence you say you have derived your facts. A single day would suffice to verify "the book in the library of the French gentleman residing near Cincinnati," in which the pretended letter is said to be recorded. You have been called on for months to produce that book, and the call has been in vain. And let me say, sir, it is likely to be in vain, since *no such book can be found in Paris!* nor is there any evidence that such a book was ever published there; on the contrary, the evidence amounts almost to certainty that *no such work is in existence*, and was never published.

Presuming, sir, from my knowledge derived from years of careful study and observation of the governing principles of your *clerical corporation*, (not from a bigoted prejudice against the Catholic Church, as you have charged,) I had good reason to suspect that a *pious fraud* was in process of being perpetrated by you and your accomplices upon the American public. To what extent you would presume to think yourself safe in concocting and sustain-

* It will be seen that no publisher is ventured to be named.

ing it, in the enlightened community which surrounds you, I did not know. I only knew you had gone to the length of quoting a *forged* letter. For myself I needed no other evidence of its forgery than the letter itself affords as quoted by you, especially as it is made manifest in the light of my own intercourse with General Lafayette. My first expectation, indeed, was that I should actually find such a letter as you quote in the alleged book, and in such connection as would afford some clue to the culprit, and so I sent to Paris to procure the work. To my surprise I learned from my correspondent that the most eminent biblioplists of Paris, after diligent search, *know of no such work*, and they write me with one accord, that "*no such work is to be found in Paris!*" I could hardly bring myself to believe, notwithstanding the well-known and avowed principles of your corporation warranted the extremest distrust, that the bold fraud had extended not only to the *forgery* of a letter of Lafayette, but to the *forgery* of a *false* title to a book, a *false* author, a *false* place of publication, a *false* date, a *false* size, a *false* number of pages, and in connection with these, a *purely fictitious* account of the imaginary author, and all the other *fabulous* circumstances of its ideal existence! But to this extent, in the present state of the research, this pious fraud seems already to have reached.

Since writing to Paris, I find that it was not necessary for me to have written there, in order to ascertain whether such a work had been published even in any part of France. In the Astor Library of New-York, is the "*Bibliographie de la France, ou Journal General de l'Imprimerie, et de la Libraire,*" which is a weekly periodical containing a complete catalogue of all the works published in Paris, or in the departments, arranged in three tables: 1st, An *alphabetical* table of the *works*; 2d, An *alphabetical* table of the *authors*; and 3d, A *systematic* table of the works. This catalogue is so comprehensive as to include every thing that is published in Paris, down to a *four-paged* ephemeral election address.

In company with the accomplished librarian of the Astor Library, I carefully examined this catalogue and tables for the years 1834-35-36, and no such work, nor any thing that could be mistaken for it, is therein to be found. The most insignificant four-paged pamphlet is not omitted, and yet a work of so much political pretension as to occupy 245 pages *is omitted!* With the facts before you, sir, you can draw your own conclusions, and the public will also draw theirs.

With this exposure of the "*stupendous fraud,*" in which your own reputation, sir, is compromised, as well as that of your accomplice, "Old Line," I might safely leave the motto of Lafayette to stand (unscathed as it is by your attacks) in history as a truth; for the very means you have so unscrupulously used to destroy its influence, as manifesting the sentiments of the illustrious man who uttered it, have but reacted to its more complete confirmation.

I have as yet, however, only exposed the essential baselessness of the

negative side of the question. I am yet to bring out the positive proofs of the authenticity of the motto.

I can glance only at the sophism which you have gravely and earnestly exalted as an argument, that "Lafayette being a Catholic, (which you assume in a sense of your own,) it was, therefore, impossible that he should have thus spoken of Romish priests." It is at best a flimsy gloss, which the sequel will expose.

The *positive probabilities* are now already so strong in favor of the motto as Lafayette's, that my own evidence, from my personal knowledge of the sentiments of Lafayette, might be disregarded in this position of the case, and so also might the evidence of the converted Catholic priest who quoted it in 1836. This latter authority, by-the-by, no one who is acquainted with the genius of your corporation would be so simple as to suppose, would have any weight with you. I did not enact the folly of presenting it to the public, through my correspondent, with any expectation of convincing you, sir. That Catholic priest, you say, was "an apostate." That word embodies folios of argument with your corporation. Your argument in such cases is concise. He that is *for us is right, and always to be believed*; he that is *against us is wrong, and never to be believed*. It is a convenient rule, and saves a world of investigation: but it is not the rule that guides the opinions or judgment of the American public. From certain ambiguous hintings in your article, you are preparing to apply this rule to Lafayette, should you discover, as you certainly will, that he was not "*for you*." Take care how you presume on such an experiment as that with the American people.

You have made a peremptory call upon me for a "retraction," on the assumption that I am responsible for the first using and circulation of the motto. You say, "As he (I) first published and gave currency to the *calumnious* statement regarding Lafayette, he owes (I owe) it to the country and to himself (myself) either to prove its truth or to *retract* it, like an honorable man." Were your premises correct, sir, (which happens not to be the case,) I should prefer of the two courses you have so kindly marked out for me "*to prove the truth*," since I am not in the habit, at least designedly, of *saying*, much less of *writing*, any thing to be *retracted*.

Your premises, I have said, sir, are not true. I was not the first who published and gave currency to the motto in question. The first publication of it in which I was engaged is in the work of the Confessions of a French Catholic Priest, published in 1837. The motto was published long previous to this date, in several newspapers. It was current in 1835. You will find it, sir, in the *Somerset Whig*, published in Somerville, New-Jersey, of the date August 4, 1835. It is also in the *Protestant Vindicator*, of New-York, August 26, 1835, and in other papers of the same year. Whence the writers derived the motto is not for me to say; it is sufficient for me that they did not get it from me, neither could they have got it from the work of the converted priest. I am, therefore, sir, quite as much

interested as you can be in discovering how the *sentiments* of Lafayette, in the shape in which they are quoted in the motto, got into public use, and before I have done I shall be able to give you the result of my discoveries in this respect.

That the motto embodied the *sentiments* of Lafayette, I needed none to testify to me, as I have already said I had ample evidence of that fact in my personal intercourse with him. At what time they first assumed the shape of the motto, I have nowhere as yet pretended to say.

You have been very importunate for the production of "the letter which General Lafayette wrote to me at Havre," in which he "alluded to the whole subject of the interview" of which I had spoken, and you specially call for the "*exhibition of the ORIGINAL letter*," with the courteous insinuation that *I never received such a letter*. You charge upon me that I have taken "SPECIAL CARE NOT TO PUBLISH IT;" (the capitals are yours, sir;) and these calls, thus blazoned in staring capitals to attract a marked attention, are flaunted before the public as if the insinuation and charge were both *true and significant*. They are neither the one nor the other.

The *original* letter I hold in my possession; I have been in the habit of showing it to my friends and visitors for more than twenty years. Thousands have seen it, and as many more are free to see it any time. This letter, sir, which I have taken "*special care not to publish*," was published extensively in the newspapers throughout the country in 1832 and 1833. Since General Lafayette, in his letter to me dated Paris, February 28th, 1833, expressed himself "highly obliged to me for publishing it," it must have been published before the date of this letter of thanks. Why you should deem the production and exhibition of that letter of so much importance, (since it has never been pretended that the motto is in it,) you may be able to show. I can not be expected to forecast your reasons.

Among your other *capital* calls, sir, there is another to which I have paid a respectful attention. You have called upon me to PRODUCE THE TESTIMONY OF EVEN ONE to the declaration of Lafayette in the motto. You have made a call which I am under no obligation to answer, further than I have already answered it by testifying that the *sentiments* of the motto were, of my own personal knowledge, Lafayette's. I have, nevertheless, taken some pains, for the sake of historic truth, to trace it in its quoted shape. That motto was uttered by Lafayette, as I shall presently prove, more than *thirty years ago*; it has been quoted, without question, for more than twenty years, and its author has been in his grave for more than twenty years. A period of twenty years, sir, is ordinarily sufficient to scatter beyond the most diligent search *living witnesses* to a saying uttered even in the presence of a large audience; so that its authenticity is not so much dependent on such a *living witness* as on "*its being conformable to all we know of the character and sentiments*" of the person of whom the saying is affirmed. By this rule, sir, (one of your own proposing,) it could equally well be proved to be Lafa-

vette's. A living witness to the uttering of that sentiment by Lafayette is, indeed, fatal to you, but the absence of such a living witness is not fatal to me.

While in New-York, some days since, and in the hope to find a living witness in the person of a military officer to whom, I learned, twenty years ago, Lafayette had used the words of the motto, I casually learned that a venerable and excellent minister of the Dutch Reformed Church, the Rev. Dr. P. J. Vanpelt, still living and in vigorous health of body and mind, although in his eightieth year, could probably tell me something of interest on the subject of my inquiry. I accordingly addressed him a note on my return home on the 24th ult., asking him if he had any recollection of conversations he had with General Lafayette, when he visited this country in 1824, and if so, I requested him to furnish me with his recollections. In his letter to me in reply, dated New-York, April 30, 1855, after detailing the conversation at two special interviews with Lafayette, one on the day of his arrival on Staten Island, before he went to Boston, and the other after his return from Boston, he gives graphically many interesting incidents of revolutionary history as related by Lafayette. I omit them as irrelevant in this place, but give an extract from the close of Dr. Vanpelt's letter, as to the point, sir, between you and me. In speaking of the interviews, he says:

"Of the conversations at both interviews my recollection is vivid and distinct." * *
 "On my next interview and conversation with Lafayette," says the venerable Dr. Vanpelt, "after his visit and return from Boston, he said to me, 'My dear friend, I must tell you something that occurred when I was in Boston. I received a polite invitation from the chief Catholic Priest or Bishop of the Roman Catholic Church in Boston to attend his church on the Sabbath. I wrote him one apology, saying, as I never expect to be in Boston again, and as during the Revolution when in Boston I worshipped sitting by the side of his Excellency General Washington, and as I see that the church and the pews are the same, except as they are decorated with paint, I wish to occupy the same seat in that church on the Sabbath. He took it in great dudgeon that I did not attend his church. But I could not help that. I follow my inclination. Now, my friend, I must tell you, that I was brought up in France a Roman Catholic, and believed that the Roman Catholic Church was the only true and Mother Church, till I came to this country, where I see his Excellency General Washington, and the officers of the American Army of different religions, worshipping in different churches. My eyes were opened. I see men can be of different religions, and worship in different churches, and yet be good Christians;' then saying, 'It is my opinion that, if ever the liberties of this country—the United States of America—are destroyed, it will be by the subtlety of the Roman Catholic Jesuit Priests, for they are the most crafty, dangerous enemies to civil and religious liberty. They have instigated most of the wars in Europe.' He further said, 'I wish my country, France, had such government and rational liberty as you have in this country.' To which I replied, as my opinion, that neither France nor any other country could have rational liberty without the free circulation and knowledge of the Bible. To which he gave ready and cordial assent.

"With sincere respect and esteem,

"Your obedient servant,

"PROF. SAMUEL F. B. MORSE, Poughkeepsie, New-York."

"P. J. VANPELT."

You have now, sir, what you so loudly called for, to wit: the concurrent testimony of *one American* to the uttering of the sentiments of the motto by Lafayette, and nearly *ipsissimis verbis*. The character of the witness, sir, is unimpeached and unimpeachable. Through your over-zealous haste to destroy the influence of the warning of this motto upon the American

mind, you have been unwittingly the instrument of establishing its paternity in Lafayette beyond dispute. You have drawn out evidence, too, of its *intrinsic truth*, for the very measures by which you have attempted to throw discredit upon the genuineness of this motto, furnish a glaring example of the inherent corruption and dangerous character of your corporation; and they have also demonstrated most emphatically the necessity for such a warning, and the foresight and deep sagacity of the Republic's wise and consistent and benevolent friend.

The result of this controversy bears a lesson both to the American people and to you. The American people it will teach to ponder with less of incredulity and with a deeper concern, the pregnant warnings of the Fathers of the Republic.

To you, sir, it administers a marked rebuke. That a foreign priest, trained by the necessities of his birth in the dark scholasticism of his ancestors, should, at the bidding of his ghostly master, bear with him to this land of Bible light and Christian civilization, the debasing maxims, the disgusting superstitions, and diabolical doctrines of his education—that he should think to practise undiscovered in this land of intellectual and moral light, the arts of deception, with which example and habit have made him familiar at home, excites less our wonder than our pity and disgust; but that an American; that one who with his first moral breath inhaled the purified air of a Bible Christianity; that one whose infancy was nurtured amid the sound heads and honest hearts of a Kentucky community, should voluntarily shrink away from the daylight that surrounded him, and deliberately prefer to grope for enlightenment in the foreign dens of a decaying and festering superstition, is a puzzle beyond my poor comprehension to solve on any ordinary principles of moral science. Scripture, indeed, speaks of a class who “love darkness rather than light,” and Scripture supplies the ready solution of the moral enigma.

You have ventured, in your denunciations of the French Catholic Priest, a convert from Popery, to speak of *Arnold* and of *Judas*. I thank you for the suggestion. They are proper names that respectively and significantly impersonate *political* and *religious treason*.

I sincerely hope it is not reserved for America to give another proper noun to the vocabulary, that shall more conveniently impersonate the double treason in a single name.

Respectfully, your obedient serv't,

SAMUEL F. B. MORSE.

POPISH PAUPERISM.

To many Protestants it is a great mystery why the street-beggars, the miserably poor who receive charitable aid in their wretched

homes, and the paupers who crowd the alms-houses of our large cities, should nearly all be of the Pope's way of thinking on religious matters. It adds to the mystery that mendicancy chiefly abounds in the most thoroughly Popish countries. In Italy especially, where Popery has always had every thing in its own way, has modelled all the institutions of the country, and moulded the national character, beggary, as an established trade, most abounds. All travellers, the nearer they get to the Holy Father's domicile, complain of the intolerable annoyance as one that almost destroys the pleasure of visiting those lands which history has filled with so many noble monuments, and where Nature has displayed her fairest charms.

However the facts may be accounted for, Protestants have been led, by the large and ceaseless demands upon their charities, to connect in their minds Popery with poverty, and the poverty not often of the virtuous and honorable kind. Here, where the population is mixed of both religions, the system seems to be, that Popery should make the paupers, and that Protestants should relieve and sustain them.

If we go into the philosophy of the business, we might find some explanation in the notions taught in the moral theology of the Romish schools, as to the merit of poverty. Vows of voluntary poverty are taken by most of the monkish orders as a part of their method of working a mechanical holiness, by operating on the mind through bodily austerities, and also of purchasing a title to heavenly rewards by self-inflicted privations. It was in this spirit that St. Philip Neri was wont to pray that he might be reduced to the utmost straits for lack of a penny, and not be able to find any body to give him one! The same scheme of moral theology also attaches great merit to alms-giving, which, with whatever motive bestowed, is thought to hide a multitude of sins. Coleridge tells a tale of a certain professed beggar in one of the Papal cantons of Switzerland, who was accustomed to levy regular contributions on a circle of *chalets*. Being hastily turned off from one of these cottages, on account of the sudden confinement of the mother of the family, he indignantly threatened to discontinue his calls, adding the threat, "And then you will see what you will do for want of a beggar!"—thus alarming the people with the danger of being cut off from this source of merit. "Maundy Thursday," or mendicant's Thursday, is observed in many places, by princes and princesses, who, with sundry religious rites, wash the feet of a dozen beggars, and then serve them at a sumptuous table, dismissing them with a dole. All this tends to

dignify beggary, or at least to take off its degradation, and any repugnance to depending upon it as a livelihood, or ordinary mode of subsistence. Where it is necessary that some should give alms in order to buy a ticket for heaven, it is equally necessary that others should be ready to receive the alms which are such an indispensable means of grace to the whole tribe of Pharisees.

Another reason of the poverty of the mass of Papists is the system of priestly extortion under which they groan. In that venal Church every thing is sold, some things at stated prices, and others for what can be wrung from the poor purchasers. Baptism is sold, the nuptial benediction is sold, masses are sold, indulgences are sold, graves for paupers are sold, and that at a swinging price. Established fees and gratuities on all occasions are the order of the day. The faithful are taught to feel that the various offices of the Church are essential to salvation; and the cash to procure them must be forthcoming, at all events. There is a ceaseless drain upon the slender funds of the impoverished but too willing devotees, whom their religion finds poor, and effectually keeps them poor. The successors of "the fisherman" angle for money rather than for men; and if they can hook a simple fish with a piece of tribute-money in his mouth, they will have it out of his jaws "in spite of his teeth." The way they haul the money-net may well be a matter of astonishment to all fishermen, from the days of the sons of Zebedee even until now.

Hence we see magnificent cathedrals crowded with beggarly worshippers, and sleek and glossy priests, clothed in soft raiment and sacerdotal splendors, ministering to lank and fleeceless flocks. In many of their mass-houses no person may pass the threshold without paying his shilling, the same as if he were to be admitted to a circus or a juggler's show. And when several masses are performed, and the house is as often re-filled, the revenue from this source alone is incredibly large. The superstitious fears of votaries are wrought upon to squeeze their pockets, which are drained dry for the quenching of purgatorial flames. When a poor man dies, his distressed family is stripped of their last dollar to furnish forth his funeral pomp, and to secure his speedier release from the purifying fires. We have ourselves seen money-boxes, strongly padlocked, hanging in churches, and surrounded by execrable daubs depicting miserable souls tormented in the fires, some up to the neck, some only ankle-deep, and others in various stages of immersion; and all waiting for the coins to tinkle in the till beneath, so that they may be liberated by virtue of masses well and duly paid for in dry cash.

An old writer has well said: "Purgatory-fire, if it has done nothing else, has long heated the Pope's kitchen, and made his pot boil." When we hear of money taken from the miserably poor to pay for the deliverance of their deceased friends from those imaginary pains, we can hardly keep from wishing that the priest who clutches the filthy lucre might be arraigned under the statute against obtaining money under false pretenses, and compelled to prove, either from the Bible, or by any other reliable testimony, that there is any such place as they call Purgatory, or that any easement or shortening of its pains has been effected in the particular case for whose benefit the money was paid.

There can be no question but that priestly extortion has much to do with that debasing and soul-crushing destitution which seems to characterize the great body of those who make profession of the Roman superstition. Instances have been known of persons who had been sustained, with their families, for a whole winter, mostly on the charities of Protestants, and who yet, in the spring, were able to launch out very pretty sums of money at the call of the ecclesiastical tax-gatherer.

The statistics of the subject, as regards our own country, are very curious; but we can not now enter into them at large. By the census of 1850, it appears that while the persons of foreign birth, who are mostly Papists, formed but one-tenth part of the whole white population, they furnished considerably more than half of the paupers supported at the public charge. Mendicity, or pauperism outside of the poor-houses, is so completely monopolized by them, that it takes us by surprise when an alms is asked, and it is not in a foreign, chiefly an Irish, accent. In many of our large cities the proportion of inmates of the poor-houses who are Romanists is so great as to give them almost exclusive occupancy of the premises; so that it would seem quite needless to keep up those large and expensive establishments, at least on any thing of their present scale, were it not for the accommodation of those whom a false, oppressive, and extortionate religion has beggared from generation to generation. Similar results are invariably reported by our city mission societies, and other charitable associations for the succor of distress.

While Protestant churches, with very rare exceptions, and in extreme cases, make it a point to maintain their own poor, and would feel it to be a sin and a shame to suffer a brother or sister in Christ to become a public charge, the case is far otherwise with haughty Rome.

She first reduces her hapless children to a state of unenterprising, contented, deepening poverty; and then sends them for refuge, in age, sickness, or destitution, to poor-houses sustained by taxation, of which ninety-nine hundredths or more comes out of Protestant pockets. She sends multitudes of her tattered offspring to swarm the streets, begging of *heretics* for the barest necessities of life, and even for the means of what they consider decent Christian burial. Oh! those burial-fees! Oh! those trenches at Calvary Cemetery! Oh! that traffic in the decaying flesh of the wretched sheep of a misguided flock!

Who can wonder that the public should be growing impatient of the workings of a system which fattens an ignoble crowd of charlatan priests, rears gorgeous cathedrals, and sumptuous churches, and richly-endowed conventual seminaries, exalting in every way the clergy and their pliant tools; but which turns over its poor, unpitied and uncared for, to be the helpless pensioners of Protestant bounty. When their extortions, in this way, reach even to the purses of the heretics, the lordly hierarchs may call it, if they please, "a spoiling of the Egyptians;" but every honest and independent mind will indignantly denounce it as a shameful result of priestcraft and imposture.

A VISIT TO THE WALDENSES.

THE Rev. Mr. Prime, who was sent by the Board last autumn to take charge of our chapel in Rome, took Piedmont in his way to that city, and spent a short time among the Waldenses. He visited two of their churches, the college, the hospital, and the female seminary, and was much interested in what he saw, as the following letter from him, addressed to the Foreign Secretary, will show. That interesting people, who, in defense of the truth, have suffered so much at the hands of Papists, are gradually coming to the enjoyment of their rights. The late King of Sardinia, in giving to his subjects a constitutional government, secured to Protestants as well as Papists equal rights as citizens. The Waldenses are, therefore, politically emancipated—a thing not before known in their history.

The letter will be read with interest, we have no doubt, and we trust it will call forth the prayers and efforts of our readers in behalf of those people, and of the missions the Board seeks to sustain in connection with their Table. But to the letter:

"ROME, March 28th, 1855.

"I have been intending for some time to send an account of a visit that I made to the hills and valleys of the Waldenses, on my way to Rome; a visit which at the time was deeply interesting to my heart, and which is laid up among its most hallowed memories. I need not, by way of introduction, say any thing to your readers respecting the history of these witnesses for the truth, as all who are interested in the operations of your Society must have made themselves familiar with it. I had learned it when a child, but I little thought at that time that I should ever traverse the valleys through which they were driven by the persecuting armies of Popery, like sheep before a herd of wolves; or that I should ever climb the rugged Alps, over which they were forced to flee in the depths of winter; or that I should stand upon the rock of slaughter from which so many were hurled; or that I should walk through those lovely vales consecrated by the prayers of so many centuries. I brought with me the volume in which I read their history in childhood, and renewed my recollections by re-perusing it upon the scene of their persecutions. What a bright illustration have they been of the emblem of the Church, which Moses saw in the land of Midian, the bush that burned and yet was not consumed. It was delightful to find the descendants of the ancient martyrs still adhering to the faith which had carried their ancestors through such fiery trials, and exemplifying that faith by a life of simple-hearted devotion to God.

"I entered Piedmont, or the plains of Sardinia, by the route over which the Waldensian band, under Henri Arnaud, made their almost miraculous return from exile in 1819. Crossing the Alps by Mont Cenis, I entered Turin early in the afternoon of Saturday. My first business was to call upon Gen. Beckwith, and other friends of the Vaudois, to learn if it were practicable to reach the Valleys that evening, being anxious to spend the Sabbath there. In company with two American friends, Rev. C. N. Righter, and Mr. Richard C. McCormick, Jr., who had been my fellow-travellers from Paris, I left Turin at five o'clock by the cars for Pignerol, which we reached in an hour and a half. Here we were detained a short time in making arrangements for going to La Tour, the principal town of the Vaudois, where we arrived about eight o'clock in the evening, having had a beautiful drive over a fine road. We retired to rest that night with peculiar feelings, after having offered up our thanksgiving for the kind Providence which had attended us on our journeyings thus far; and which permitted us, and those by whom we were surrounded, not only to sleep in peace, but to worship God in a way which had once been a heinous crime in those regions, when the Romish Church had a power which has passed away.

"We arrived so late that we did not make ourselves known until the next morning, when we called upon Prof. Etienne Malan, to whom I had letters, and by whom I was most kindly received. Very few Americans have visited the Valleys; at which I greatly wonder, for they are not more than

three hours distant from Turin, which is one of the most beautiful cities in Europe, and not at all destitute of attractions for travellers, especially for our countrymen, who will find so much in the state of Sardinia to study with interest. Turin is within a half-day's journey of Genoa or Milan, and the passes of the Alps which lead to it are among the most interesting points of Alpine scenery. The visits of American Christians are highly prized by the dwellers in these valleys, as an assurance of sympathy and interest, and they are even more valuable to those who make them. When we called, Prof. Malan was about leaving to attend a service on the hillside at Angrogna, about three miles distant; and in order to enjoy his society, and to attend the worship of those who were living more among the mountains, we all accompanied him on foot. It was a lovely Sabbath morning; although late in the fall, the air was as soft and balmy as in midsummer, and between the beauties of the scenery, (than which scarcely any thing can be more picturesque than those deep green valleys, and fertile hillsides, and mountain-tops of perpetual snow,) the many recollections connected with the history of that interesting people, and the conversation of our companion and guide, who gave us, as we walked along, much information respecting their present condition, the time soon passed away, and we reached the church without fatigue.

"It reminded us of the days of trial to see the young men drawn up near the church, under arms. This, I learned, was a custom which has long prevailed, and which was probably derived from the times in which it was necessary to be prepared for defense against an approaching enemy, as much when they met for worship as on any other occasion. The building in which they assembled was large, but very simple in its construction. As the congregation came in one after another, each one stood for a few moments in silent prayer, the men with their hats before their faces, and the women concealing theirs with a handkerchief. The women wore no bonnets, but all had white caps with borders neatly crimped. I was struck with the fact, that the greater part of the congregation appeared to be aged, comparatively few young persons being among them. A lay reader was in the desk, and commenced the service by reading portions of Scripture. The pastor, Rev. Matthew Gay, then read the Liturgy, and one or two Psalms were sung, the whole congregation joining in the same part, the notes of which were in the book with the words. The music was very poor, and was sung without animation, and there being only one part, it was still less interesting. I learned from Prof. Malan, that they were preparing another book of music for the use of the churches, and it certainly is required. The pastor gave a lecture upon the 13th chapter of 1st Corinthians. It was in French, the language in which their services were conducted.

"After service I walked out to the rock near by, which was one of the scenes of the horrors perpetrated by the Papists upon the innocent victims of their enmity, which are described in the paragraph below, taken from an

account written soon after the occurrences, in the year 1655, just two centuries ago. An edict had been issued, "commanding and enjoining every head of a family, with its members, of the pretended reformed religion, of what rank, degree, or condition soever, none excepted, inhabiting and possessing estates in the places of Lucerna, La Torre, etc., within three days after the publication of these presents, to withdraw and depart, and to be with their families withdrawn out of the said places, and transported into the places and limits tolerated by his Royal Highness, during his good pleasure—under pain of death and confiscation of houses and goods. Provided always they do not make it appear to us within twenty days following that they are become Catholics, or that they have sold their goods to the Catholics." The latter clause of this edict shows the object of these persecutions. The poor Waldenses were forced to leave in the depths of winter, including all the aged, the infirm, the sick and helpless, and to traverse a mountainous district amidst rain, and snow, and ice. Their enemies, however, soon invited them to return, pretending to have no intention of occupying the Valleys. Trusting to the deceptive promise, that they would not be molested, many returned.

"On the 24th of April, (1655,) the signal was given from a hill near La Tour, called Castellat, for a general massacre, which extended through the whole Valley, and began at the same instant. Neither age nor sex was spared. Every refinement of cruelty which the malice of demons could invent was put in practice. The very mention of these horrors excites too much disgust to allow a detail of them. Violation, mutilation, and impalement were mere common atrocities. Many were roasted by slow fires; others cut in pieces while alive, or dragged by mules with ropes passed through their wounds. Some were blown up by gunpowder placed in the ears and mouth; many rolled off the rocks with their hands bound between their legs, among precipices where they were abandoned to a cruel and lingering death. Children were carried on pikes, etc.

"It is one of the glories of England, for which she should embalm the name of Cromwell, even if she is unwilling to give his statue a place among her sovereigns, that he so nobly interposed at this time for the relief of the persecuted Waldenses, and wrote to all the Protestant governments of Europe, asking them to join in their defense. The sonnet of his Latin Secretary, Milton, will ever be accounted among his immortal productions, and its prayer is just as appropriate now as when it was written.

"Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not; in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields where still doth sway
The triple tyrant; that from these may grow
An hundred fold, who, having learnt thy way
Early, may fly the Babylonian woe."

"There are few darker, or at the present time more instructive chapters in the history of Popery, than that which contains the history of the persecution of the Waldenses through so many centuries.

"In the afternoon, we attended divine service at La Tour, where the principal church of the Waldenses is situated, and where the literary institutions are also located. They have a fine large church edifice, nearly new, plain but very neatly finished, and but for the language in which the service was conducted we might have imagined ourselves in one of the large churches of our own cities. In the absence of the pastor, Rev. Henri Peyrot, the Rev. George Appia preached, from Rom 12 : 17-21. It was interesting to observe that both the discourses to which we listened, were in the instructive form of lectures.

"We passed the evening at the house of one of the professors, in a sort of reunion of the professors and students of the college, which was not a mere social gathering, but one designed to be the source of instruction. The young gentlemen of the college read, in turn, an article of a religious character. The one selected for the evening, and which we regarded as a compliment to ourselves, was a comparison between Protestant and Roman Catholic countries, particularly between the United States and Mexico, as illustrating the influence of Protestantism and Romanism upon nations. Some of the young gentlemen then addressed the company briefly, and after we had expressed to them the interest which we had felt in our visit, and the deep interest that is felt in America in every thing relating to the Waldenses, we took our leave of them for the night.

"The next morning we visited the College, where we found the professors assembled in the library. The students had been disbanded by order of government, on account of the fears of cholera which were prevailing. The building is a fine large structure, erected, I believe, chiefly through the exertions of Gen. Beckwith, who has devoted himself for a long term of years to the interests of the Vaudois. Until quite recently he resided among them, but his residence is now at Turin. His interest and exertions in their behalf are the more honorable to him inasmuch as he is a member of the Church of England. He is not without worldly fame, for he served under Wellington in the battle of Waterloo, where he lost a leg, but he accounts his labors under the Prince of Peace a far higher honor. From the College we went to the Hospital, a large institution likewise founded chiefly through the liberality of British Christians, where we had the pleasure of meeting the Rev. Dr. Revel, the Moderator of the Waldensian Synod, and Mrs. Revel, who had both walked from their own residence, two hours distant. Dr. Revel's visit to America will long be remembered as the source of delight and edification to the American churches, and it will be gratifying to them to know that he retains the most lively sense of his warm-hearted reception. Both the Doctor and Mrs. R. inquired after numbers of their friends, and spoke with the warmest affection of their own and the friends

of Christ whom they met while there. It would be refreshing to their spirits, as well as to all the dwellers in these valleys, to have some of those visits returned. At the Hospital, where the Table, or Standing Committee of the Vaudois Synod, have a room and hold their meetings, we met M. Joseph Malan, a member of the Table of Vaudois, and the only Protestant Deputy in the Sardinian House of Parliament. He was elected to represent the district of Turin, embracing the Valleys, and such was his popularity that he was chosen in part by Roman Catholic votes, without which he could not have been elected. He is a banker at Turin, and a gentleman of great energy of character. From the Rooms of the Table, Dr. Revel accompanied us to the Female Seminary, an institution of a high order, under the care of a lady well qualified for its superintendence. We spent some time in listening to the exercises of the school, and after assuring them of the deep sympathy and prayers of their sisters in the more highly favored land from which we came, we took our leave.

"My letter is already so extended that I can simply give the statistics of the population and the churches as I received them from one of the professors at La Tour. There are in the Valleys, as they are called, 22,000 Protestants, and 5000 Roman Catholics. The Vaudois have 15 churches and 15 pastors in the Valleys, and 4 churches with pastors at other places, namely: Pignerol, Turin, Genoa, and Nice; and three Evangelists or missionaries. The Roman Catholics have a large and beautiful church at La Tour, evidently constructed with the design of attracting the Protestants. It is supplied with pews, which is very unusual in their churches. The Valleys afford no sufficient room for so large a people to obtain subsistence from the soil, every inch of ground being cultivated, and the soil being carried up on the shoulders of men to the rugged rocks on the hills, to enable them to eke out its extent. Colonization has been proposed as a remedy for the evils which they experience from an over-crowded state of population on such a small territory as they possess. It has even been proposed to them to emigrate to our Western country; but aside from the difficulties which would attend such a step in the heart of Europe, and by a people having no resources of their own, they are too strongly attached to the valleys and hills that have been baptized with the blood of their ancestors, and made sacred by so many scenes of suffering, to leave them without a struggle. Something, however, must be done for their relief, as the energies of the people are wasting in the want of an opportunity for their exercise.

"Commending this interesting people to the prayers and the assistance of Christians in the United States, I am,

"Yours, very affectionately,

"E. D. G. PRIME."

OUR FOREIGN FIELD.

THE information which reaches us from the different parts of our work indicates everywhere progress and encouragement. The light of the Gospel is slowly and silently, and yet very surely, diffusing itself through the wide regions of Papal darkness. People, by and by, will wake up in surprise, and find themselves in the midst of a new Protestant Reformation, which in purity and power may even exceed the glorious work of God in the sixteenth century.

FRANCE.

We have received a letter from our esteemed correspondent, M. de Pressensé, Secretary-General of the "Société Evangelique de France," inclosing a copy of their twenty-second Annual Report. We have read this report, which is soon to be issued also in English, and are happy to find that it fully confirms the comment made upon it in the worthy Secretary's letter :

"It will convince your Board that our twenty-second year, just closed, has been one of much activity, and some success. So far as spiritual matters are concerned, we may say that the exertions of our ministers, evangelists, and teachers have been abundantly blessed from on high. We begin our twenty-third year with courage and hope, though we begin it under but indifferent financial circumstances. But we place our reliance on Him who has never abandoned us. We depend also on the Christian sympathy of our friends at home and abroad, and especially on the affection and support of your Board."

The Report is largely occupied with the religious persecutions endured by our brethren in various parts of France, during the past year, in the closing of churches and schools, the dispersion of meetings for worship, and the fining and imprisonment of ministers and other brethren, in five departments of the empire. In other places, the evangelical work has not been materially interrupted. The missionary operations of the Protestant churches which are recognized and supported by the state have not been interfered with, like those of our brethren of the Evangelical Society, whose churches are independent, and sustained on the "voluntary principle." Nevertheless, the former have joined heartily with the latter in their appeals to the imperial authority on behalf of the suppressed chapels and

schools. Though these wrongs have not yet been wholly redressed, by the reopening of the interdicted places of worship and instruction, it appears that the Emperor, and his minister for that department of the government, have distinctly recognized the principles which must speedily reestablish our afflicted brethren in the enjoyment of the rights of conscience which, by priestly intrigues, have been so meanly and cruelly invaded. ~~¶~~ The brethren have nobly borne the trials brought upon them. They have met for the worship of God in secret, and in desolate places in the open air, with sentinels posted, and sometimes with the spies of the police taking notes among them. Not an instance of defection is known to have occurred. On one occasion, near Alençon, the pastor and most of his flock met in a wood, where they sat on fragments of rock covered with moss and leaves. It was a charming day; and as they sang a hymn, beginning, "O God! thy temple is the universe," they rejoiced to praise the Lord *in a sanctuary which could not be shut up*. And when the summer had fled, and the earth was solid with frost, none the less did those faithful spirits, men, women, and children, too, brave the rain and the cold, and the more dreaded activity of their adversaries. There is no spiritual luxury to compare with the Gospel thus enjoyed by stealth, in persecution's spite; and in this sense, the sufferers for conscience' sake have been able to say: "Stolen waters are sweet, and bread eaten in secret is pleasant." We shall probably have more to say on this edifying spectacle of Christian firmness and fidelity next month. For the present, we can only say that the Report before us shows that the Gospel gains ground continually. Its words are: "Never has the Bible been so largely sold as this year. Never have religious tracts been sought and read with such eagerness. Never have they found a deeper echo in the conscience."

BELGIUM.

From this country, where God, of late years, has done so much for his "little flock," we continue to hear glad tidings of progress. Our latest advices are of April 26, from the Evangelical Society, which bears the striking name of the "*Belgian Missionary-Christian Church*." One excellent pastor writes:

"Our beloved Church here is still increasing. Last year, twenty-six adult persons came over to us from the Romish Church. At present, I have again several catechumens under my instruction. A Flemish school for children and adults, which we have founded of late, is in a flourishing condition.

God's mercy be praised for all this! Within the last two years I have received into our communion three priests, who had been led to the Gospel. One of them is already laboring in the vineyard of Christ at B——, with much success. The others will be employed very soon, if our means permit. We consider it our solemn obligation to make good use of the religious liberty which we enjoy at present to spread the kingdom of God."

GENEVA.

The Evangelical Society in this city of renown is doing a great work, chiefly in France, but is suffering from diminished resources, owing to the war in the East. William Rey, Esq., a member of their committee, is at present on a visit to this country, at his own charges, endeavoring to awaken interest and secure assistance in their behalf. We commend him to the good will of all lovers of evangelical truth, who must feel deeply for a place which is one of its oldest strongholds, and hardest contested battle-grounds. Rome is mighty, and Geneva is small; but what a terror has the latter been to the spiritual assumptions and impostures of the former!

CANADA.

The following letter from the principal of a seminary connected with the mission to the French Canadians will be read with pleasure by all who pray for the effusions of the Spirit upon seats of learning:

"POINT-AUX-TREMBLES, April 16, 1855.

"DEAR SIR: At your request I write down a few particulars in respect to the religious awakening which has recently taken place among the youth of our establishment at Point-aux-Trembles, confining my remarks, however, to the boys' institute, and referring you for that of the girls' to its director, Mr. Vernon.

"It is worthy of remark that this outpouring of the Spirit of God among us was quite unexpected, and took us by surprise. Human foresight would rather have anticipated the reverse; but the mercy of God led us to such happy results as we dared not have hoped for. This awakening has extended its influence more or less among most of our pupils. Seven have already made a public profession of their faith in Jesus, by joining the Church, and taking the communion for the first time. Over thirty of the pupils meet together for private prayer, the younger in my presence, and the elder ones entirely by themselves. This meeting for prayer is wholly spontaneous on their part, and is well kept up, quite a number of them praying alternately. At the regular church prayer-meeting, which takes place each Wednesday night, and at which it is optional for the pupils to attend, their

number has recently more than doubled, and is every time increasing. On Sunday several of them meet together for the especial purpose of entreating God to change their hearts, and of seeking for conversion. During the week several are so anxious to meet for devotional purposes, apart from the regular hours of worship, that I am often compelled to deny them the privilege for want of time, and to prevent its trenching upon their regular duties. Every night, before retiring, the new converts seek together the throne of mercy, and many join them, impelled by the hope that they also might find in their company the peace of the Saviour.

"There are now two thirds at least of the establishment under serious impressions, engaged in praying, reading the word of God, asking questions in regard to the welfare of their souls, and making the house resound with hymns in praise of the Lord. On Saturday night, the 24th of March, seven of our eldest and best young men called after supper to see me in private. To my surprise, they came to ask for admission to the Lord's Supper. I proceeded to question them severally, and to examine them on the fundamental truths of the Gospel. Their answers being satisfactory, and their behavior in the institute without reproach, I acknowledged in them Christian brethren. I knelt down in prayer, and after embracing them, dismissed them to make their application to the pastor, the Rev. Mr. Tanner. Scarcely had these left the room, when more than twenty lads, between twelve and sixteen years of age, came with the request that I should preside for them at a religious meeting. I assented, and the occasion was a very interesting one, while at the same time all the rest of the youth in the establishment, with scarcely an exception, attended in an upper room a prayer-meeting led by two of the senior pupils. Thus the entire school had become turned into a house of prayer. Oh! what a delightful season it was, and what a blessed Sabbath followed!

"This revival has extended to the neighboring Girls' Institute, a few of whom have been converted and received into church membership. Besides the seven young men admitted to the Lord's Supper, six or seven more follow in their footsteps, and are not far from professing the same faith, while many have become serious, and have acquired the habit of prayer: such are the ostensible fruits of this revival. Since it began there has been a very general and marked improvement in the behavior and application of the pupils. What is most rejoicing is, that among the seriously-disposed and earnest inquirers, although not yet converted, are to be found those whom I considered formerly as the cases which gave me the most trouble and required my constant watchfulness. The Spirit of God like the wind bloweth where it listeth, and we hear the sound thereof, but can not tell whence it cometh or whither it goeth.

"It is well to state that those who are converted or mostly under the influence of the Spirit, are the flower of the establishment. The seven who were received into the church are all young men of prepossessing appear-

ance, eighteen to twenty-four years of age, robust, active, hard students, and now full of zeal for the salvation of souls. I should not wonder if all become useful in the missionary field, whether as teachers or catechists, while one might study for the ministry. They all wish at least to labor in the work of God: and inasmuch as, according to my practice in such cases, I have not influenced them to follow that course, I am inclined to see in this the finger of God.

Yours affectionately in Christ,

"CHARLES ROUX."

SOUTH-AMERICA

Rev. Varnum D. Collins, of whose ordination a full account was given last month, sailed for Rio de Janeiro, in the brig Abby Elizabeth, on the 8th of June. We have great hopes of this young brother, who seems to have been specially led by the hand of divine Providence into this much-neglected part of the missionary field; and we commend him to the prayers of all who love the peace and prosperity of Jerusalem.

By recent advices from Valparaiso, we learn that there is a rapid immigration of Germans into Chili, and that both at Valparaiso and Valdivia, where are many disciples of Ronge, there is an inviting opening for evangelical labor. The Germans seem now to be colonizing all parts of the new world; and the directors of the Union hope soon to find the right instruments for commencing missions among them in South-America.

We rejoice also to learn that the Argentine Confederation has fixed the glorious principle of entire religious liberty in its new constitution. This of itself is a bright sign of improvement, and a sure token that the mind and will of the people are outgrowing the narrow prejudices of Papal training. It is hoped that this Society will, at no distant day, have an able and active representative of Protestant Christianity on the right bank of the noble river La Plata.

South-America, tied to our North-American continent by the Isthmus of Darien, is also linked to us by the ties of its political and moral destinies. Lying at our doors, with ships bearing American missionaries past all its shores on their way to pagan lands, it is surely full time for some of them to stop and kindle the light of the Gospel along her measureless streams, over her boundless plains, and on the summit of her majestic mountains. We believe, that when the attention of the churches of the United States is once fully turned toward this immense field for Christian effort, a deep enthusiasm will be excited, and a strong and sustained effort be made to

bless those rich and beautiful regions with the treasures of the Gospel and the fruits of the Spirit.

HAYTI.

Our zealous missionary in this very singular community has labored under various discouragements from arrests of himself, imprisonments of his hearers, and suppression of meetings for worship. Nevertheless, as is usual everywhere, persecution is forced,

“E'en in its own despite, to cheer and bless.”

The work has gone steadily onward; and there is a prosperous state of things in a spiritual view. Four persons have been baptized within the year.

“But,” says the missionary, “this is by no means the whole number who have been converted, either to Protestant sentiments, or entirely, that is, to God; and many more are in a hopeful way. Indeed, I think my work here is done for the present. The people of this place and vicinity are now too thoroughly evangelized to bear ever again, for any length of time, the presence of a *flamen*; and I think none can ever make his nest here. The Papal worship is now a nullity in this place and a large vicinity. If any priest comes, he will certainly be chased away. I shall myself visit here as often as possible, to help to frighten them from coming. They dread me too much now to go where I am. The whole number of baptized persons is sixteen. One of these, an old man, died last month, very happy indeed, and in full assurance of eternal life and glory.”

But for the dread of opposition from the civil authority, that church would be largely frequented. The missionary is about removing to Cape Haytien, where he has many friends, and may expect more protection in his work, and where he hopes to commence his labors with the baptism of a recent convert from his former field of effort, which he will leave in charge of one of the church-members, who is a man of very fair capacity and promise. The sufferings of our energetic missionary, and his constrained removal to Cape Haytien, have subjected the Society to some unexpected expenses. We hope that these will be cheerfully reimbursed by our Baptist brethren, who have in this man a faithful brother. They have ever been decided in their zeal for the spread of true Protestantism, as well as for warm sympathy with all who suffer for conscience' sake.

HOME FIELD

THE correspondence received from the missionaries in the Home Field, since the issue of the last number of the Magazine, has lost none of its usual interest. The missionaries have generally enjoyed good health, and prosecuted their work with diligence and with an encouraging degree of success. But Rome still retains her hatred to evangelical truth, and employs all the means in her power to prevent its entrance into the congregations, and its circulation among the families and individuals in any way under her control. Her dominion is absolute, and the extent of her influence, even in this country, over the consciences and conduct and possessions of her subjects is wonderful. And it is the more to be deplored because of her aim, which is to aggrandize herself at the cost of almost every thing which renders life really desirable. Few, we fear, among Protestants in the United States, understand this "mystery of iniquity," Roman Catholicism, in its tendency to debase the minds and hearts of its votaries, or have a just apprehension of the moral and religious, or rather irreligious, state of things where it obtains among the masses, among whom our missionaries labor. We beg leave, therefore, to call special attention to it. This class, by immigration at least, is rapidly increasing in our land. Ignorance, bigotry, hatred of Protestants and of the Protestant religion, Sabbath desecration, and some of the worst forms of social evils that afflict Continental Europe are accumulating here. The missionaries who venture into such society to do the work of evangelists, need the sympathies and prayers of the people of God. Shall they not have them? Their work is difficult, yet vastly important; but without the Divine blessing it must be unavailing. We ask in their behalf, therefore, that the pastors and churches and all Christian people pray for them, and for the prosperity of the cause in which they are engaged. We subjoin a few extracts from some of their reports. The following is from a missionary who labors among the French Romanists in the northern part of Vermont. He says:

"I have preached nineteen times; visited several times eleven families; conversed on the subject of religion with ten additional individuals, and distributed three Bibles and five Testaments.

"There is an increasing interest manifested among those who attend my

meetings. During this month the attendance has been from fifteen to twenty-three on Sabbath, and from eight to twelve on week-days. There has never been a time when Romanists have been more serious about their souls in this field than at present, and this causes the number of my enemies to decrease. Some of those with whom I have often spoken, acknowledged that, notwithstanding all the sayings of the priests, the Protestants have the 'first religion.' Of this number is a woman who I understand confesses her sins to the priest every month. I hope she will soon understand, that confession to man never was a part of 'the first religion,' but is merely a practice of the apostate church.

"A Roman Catholic woman was a short time since taken very ill, and expressed a desire to see me. As soon as I learned it, I called on her, and found that death was apparently very near. On asking her how she felt, she replied that the fear of death was her greatest trouble. I opened a Bible and read to her the passages I thought the most appropriate, and explained them to her. I soon saw that the good seed was taking root in her heart, and after asking different questions, I prayed with her, promising to call again the next morning. As soon as the morning came, I hastened to see her. On seeing me she said, that the more she knew of Christ, the more she relied on him. Once more I read for her, and as I was kneeling down by her side to pray, she began to weep like a child, and she wept as long as I prayed. That day I could not leave her without promising to come again as soon as possible. I did so, and I have visited her ever since daily. She is now recovering very fast, and gives credible evidence that she has experienced a change of heart, and is truly 'out of Babylon,' and a citizen of Zion.

"The young lady I mentioned in my last report, who, after having been convinced of the truth of the Gospel, was dragged to the priest, and kept out of my reach, came to our afternoon meeting last Sabbath. She is firm and decided, and in order to worship God according to the dictates of her own conscience, she will soon go to live in a Protestant family.

"Last Sabbath I organized a 'Sunday-school.' About twenty children are expected to attend regularly; most of them are French, but some are Irish. A number of grown persons intend to join the school, in order to learn to read."

The following is from a German laborer in one of our Western cities. It discloses something of Rome's spirit, and of missionary trials. The writer is a clergyman. He says:

"With this day another month of my labors as your missionary in this city is closed, and I send you my report.

"I visited in the past month 134 Roman Catholic families. In some houses I was well received, but in many families I was ill-treated and harshly

told to "get out." As I heard from several persons, the Roman priests have warned their people against me from the pulpit, quoting 2 Tim. 3 : 16 in my case. Some families, who formerly had received me kindly, refused to hear me, and almost everywhere I was aware of the renewed activity of our enemy. I found my labor very hard. However, I performed my duties faithfully during the whole month, having been detained at home only a few days by chills and fever and an inflammation of my eyes. Where I could do it I had religious conversations with the people, mostly about the Virgin Mary and justification by faith in Jesus Christ. The reason was, that in one of the Roman Catholic papers here these two topics were discussed, and especially the last article, justification by faith, was made ridiculous; and against it, justification by good works was maintained and urged. I hope I have convinced several persons of the errors of their church. They said they were convinced, at least. I read these Scriptures to them, namely, Rom. 3 : 23-29, Gal. 2 : 16, Rom. 5 : 1. and several other passages. I gave five New Testaments to five adult persons, who wished and promised to read it.

"In several families in the first ward, I found much sickness, especially cholera and fever. In one family newly arrived from Germany the father died during my presence. I could not pray with the man, as he was already unconscious, but I prayed with and for the mother and her four little orphans, and I believe they will not soon forget it. I was able to procure a little substantial aid for the poor widow from some benevolent Germans in the neighborhood. They removed shortly afterwards to the country, about twenty-three miles distant, where the widow has a brother, who is a farmer. During the past month, I visited several times every week, in the morning, the steamboat landing. It is, I believe, the best plan to get access to Romish families. If they see, at their very first step in this city, that somebody shows them marks of sympathy and kindness, they will afterwards be easily approached. Of course, I alone could not do as much as was wanted, but I aided greatly eight families, comprising forty-five persons. I went with them to get rooms and work, and on the way I warned them both against infidelity and against the Jesuit priests. I showed them evangelical churches, where they could hear the word of God, insisted that they should send their children at once to English free schools, and Protestant Sabbath-schools, and earnestly admonished them to keep holy the Sabbath by visiting the house of God, and reading at home the Bible. They all had Bibles with them; some had received them gratis on their departure from Bremen, by an agent of the British Bible Society there. I myself know it from experience what a grateful feeling it is, to find in a strange large city a disinterested friend who gives good advice and counsel. The immigrants are mostly very distrustful. Their first question was, how much I should charge them, that they might not be overcharged afterwards. My answer was always, that they could not pay me better than if they would follow my advice and counsel in regard to their spiritual welfare.

I earnestly exhorted them to prayer, and prayed with them and for them. These immigrants were all Romanists. The *unheard-of* high prices which every kind of provisions now obtains in this city, was a great obstacle to their success, and they had to spend all their money in the first week; but they succeeded soon to find work to sustain themselves. I opened during the last three Sabbaths, a small morning Sabbath-school, from 8 to 10 o'clock. The first day fifteen children had promised to come, but only three came, and three were excused. The second Sabbath five attended, and last Sabbath eight were present, all boys. Prayer-meetings were held by me twice, once in a room in ——— street, and once in ——— street. The number of persons present at the first meeting was seven, at the second was eleven, all Romanists."

Our missionary among the Irish Romanists in the same city writes:

"In looking over my diary, I find that for the last month I visited about 150 families, besides other single individuals, such as mechanics, clerks, servants, etc. Many of these received me kindly, among whom are *fourteen* reading God's word, and inquiring seriously whether these things are so. As a result of this free inquiry and investigation, one of them has abandoned Popery, and openly declared himself a Protestant. He now wants to be away from his friends, and in a situation by which he can earn his bread independently, and also unite with one of our Protestant evangelical churches, where he may hear the Gospel of Christ, which is the power of God unto salvation, preached in its original beauty and simplicity, without the accompaniments of Popish ceremonies.

"Another young man will, I hope, soon follow his example. He reads the New Testament, and whenever he hears the priest attempting to prove a point in his discourse from Scripture, he notes it down, and examines the text and context when he goes home, to see if the priest be right or not. When he told me this I was greatly encouraged, and I read for him the account given in the Acts of the Apostles, of the people of Berea, who did the very same thing when the Apostle Paul went preaching amongst them; and wherein that Apostle, instead of condemning them for their doing so, nobly commended them for their superior good sense.

"Another of these men has just now gone from me. He came in since I began to write this report, and told me he did not believe in purgatory, nor in the power of the priests to forgive sin. He also said that the priests had better point poor sinners to Jesus Christ than to the Virgin Mary, to intercede for them. I could relate many things in regard to others, showing that they are determined to know the truth revealed in the Scriptures. There are *three* more intelligent Roman Catholic Irishmen reading Gavazzi's Lectures, which I lent them, and which a young Protestant gentleman of this city purchased of me for the same purpose. They are also reading the Bible, and I think they could not read two books more likely to open

their eyes to the danger of remaining members of that old and rotten system of error, which 'the Lord shall consume with the spirit of his mouth and destroy by the brightness of his coming.'

"I have brought *six pupils* to the Sabbath-school, *five* of whom were Roman Catholic apprentices, and *one* is a Catholic girl.

"I have held three prayer-meetings, at one of which a Roman Catholic girl asked me for a Bible, and promised me faithfully she would read it. *I have to encounter enemies of no common stamp, whose bitter hatred of Protestantism no words of mine could paint*; but, 'If God be for us, who can be against us?'

"I have sold \$61.70 worth of books."

The following is from our Irish missionary in one of the cities of Massachusetts.

He says: "Through His kindness who gives us all things to enjoy, I am still sustained in my work, preaching publicly, and teaching from house to house, and by the way-side, in and around ——. While some good brethren, whose life's evening seemed far distant, have been called to the spirit-world, remote from mortal converse, as I learned from the report of your Anniversary Meetings, I am still spared and allowed to labor on.

"Nothing of special interest has transpired since I sent you my last report. Still, as heretofore, I occupy my field, directing my labors to all classes, but with special reference to my own country people.

"The tenacity with which the Romanist clings to Rome's heresies is great. Taught from the cradle by the priests *to hate Protestants, and all the institutions that Protestantism originates*, they learn to regard even the Bible as a dangerous book, and to exalt Rome's traditions above the Scriptures; yet, notwithstanding this, some Romanists find their prejudices considerably modified by contact with Protestants and hallowed principles, which they can not prevent.

"I may inform you that many of the common people, nominally Romanists, are *not* Romanists in heart. They speak to me, and among themselves, against Rome's laws, the priests and their dogmas; but they lack courage publicly to protest against Rome when they witness the treatment others receive who come out from that communion. Parties here who left the profession of Roman Catholicism are *insulted, threatened, and abused*. They and their children can not pass a Romanist without being saluted with curses and names of contempt. The priest here has recently denounced the converts of Protestantism from the altars of his church, and threatened to curse and excommunicate any that should send their children to Protestant Sunday-schools, or put themselves in any contact with Protestant teachings. And more than all others, he requires them to shun the teachings of one among them, an Irishman, who had been a Roman Catholic, but,

as he says, sold himself to Protestants for money, to lead Catholics from the Church of their fathers, and the saving ordinances which were deposited by Christ only in the Roman Catholic Church. Still I preach in the prison, by the way-side, and from house to house.

“My Sabbath-school has suffered by the priest and his people’s interfering with it, and a Romanist stands outside the school-room door every Sabbath taking down on paper the names of such children and adults as, regardless of the priest’s harangue, come to the school. The number present last Sabbath was only 20, but with an excellent company of male and female teachers, I feel in hopes of success, although some children have withdrawn from the school, through fear of the priest and his party.

“Before I close this communication I ought to say that, within the month past, two persons have abandoned the religion of Rome, and chosen the religion of the Gospel.”

WE have many other reports on hand, containing interesting details of missionary service in different States, but are compelled to omit extracts from them in this number, for want of room.

ANNIVERSARY OF THE SOCIETY IN BOSTON.

THE Annual Meeting of the Society was held in Boston, on Tuesday, the 29th of May, at 11 o’clock, A.M., in the Tremont Temple. The spacious hall of that building, at an early hour, was densely crowded with an intelligent audience, and comprising persons of various professions and orders of society. At the time appointed for the commencement of the exercises, the Hon. S. H. Walley, of Roxbury, one of the Vice-Presidents, took the chair, and called the meeting to order. The Rev. William Rice, of the Methodist Episcopal Church in Boston, read the Scriptures; and the Rev. Dr. J. Hawes, of the Congregational Church in Hartford, Connecticut, led the assembly in prayer.

The Rev. Dr. Fairchild, one of the Secretaries of the Society, read a brief abstract of the Annual Report of the Board of Directors, setting forth the principal points of the Society’s history during the past year, its present condition and prospects, and calling upon the friends of the cause, in view of the magnitude and importance of the work to be done, and of the encouragement for its prosecution which flows from past success and scriptural prophecy, to come to its help for the current year, with increased zeal and greatly augmented strength.

At the close of the report, the audience united in singing the hymn, beginning with the words:

"Jesus shall reign where'er the sun,"

which they performed with much spirit, and with happy effect. Instead of addresses by several speakers, after the common usage on such occasions, the Rev. E. N. Kirk, Pastor of the Mount Vernon Congregational Church in that city, was then introduced, and delivered a very able, appropriate, and eloquent discourse, on the text, Matthew 15: 13, "Every plant which my heavenly Father hath not planted, shall be rooted up." The discourse occupied upwards of an hour in its delivery, but it was listened to by the audience with the profoundest attention, and with increasing interest to the end. We heartily wish we could give it to our readers entire, but we have room only for a brief outline of it, which we copy from the *Congregationalist*, as follows, namely:

"'Every plant which my Heavenly Father hath not planted, shall be rooted up.' It is then, said the speaker, only a question of time between God's truth and Satan's lies, for our Saviour made this prophetic declaration in regard to religious errors. After showing under what circumstances the text was uttered, the two points of the discourse were announced, namely, finding the true test of all religious systems, and applying it to Popery.

"1. What is the true test of the heavenly origin of any religious system? (1.) Antiquity is not a test, though Mr. Carlyle affirms it to be so. He said, concerning Mohammedanism: 'The words this man (Mohammed) spake have been the life-guidance of one hundred and sixty millions of men for twelve hundred years; and are we to suppose that it was a miserable piece of legerdemain—this, which so many creatures of the Almighty have lived and died by?' The supposition was one that Carlyle could not believe, and yet, said Mr. Kirk, it is a mere sophism. Endurance is not a proof of intrinsic excellence in any institution. Sin is more than five thousand years old, and yet it is a lie from the beginning—true as a historical fact, but false as a principle and as a promise. Rome claims antiquity as a proof that she is the true Church. But Rome puts forth another claim, which is destructive of her antiquity, namely, that of infallibility; for she claims the power of advancing new doctrines, and of contradicting Jesus Christ, and Paul, and Peter, and even herself. If antiquity means unity, permanence, consistency in teaching, it must not be sought for in Rome. If antiquity be the essential badge of a true church, then Popery is a shameless innovation on the doctrines and institutions of Christ.

"A few specimens were given, showing where Popery stands in chronology.

* The doctrine of purgatory was broached by Origen in the third century, and he borrowed it from Plato, for it is not in the sacred books; but it did not become a doctrine of the Church until Gregory established it in A. D. 604. The confession of sin to a priest was recommended by Leo in the fifth century, but not until the sixteenth century was it settled as a doctrine from heaven. The celibacy of the clergy was gradually broached, and supported by an edict in the sixth century. Transubstantiation was not established until the eleventh century. In the year 726, the Pope prohibited the worship of images, and in 1546 the Council of Trent made it a duty. And here, in the middle of the nineteenth century, the cardinals and Pope meet to sanction and proclaim a doctrine which the Church of Rome never believed till the 8th of December last—a doctrine for centuries pronounced abominable by her theologians, lawyers, bishops, and popes. The history of this last manoeuvre in papal tactics is yet to be given to the world; and when it is written, mankind will have another opportunity to judge whether Popery is planted by God or by Satan.

* 2. The true Church must necessarily have the truth. Under this head it was shown that Rome has displaced every fundamental doctrine of Christ, not by excluding them from her books, but by a fraud which would bring disgrace on any business man. After showing further that the Church of Rome is not the standard, it was stated that the only satisfactory and sufficient evidences of the divine origin of any system of religion must be found in miraculous powers, internal evidences, and adaptedness to man's spiritual wants. Such evidence, it was shown, Rome can not furnish.

* The speaker here raised the question, Is Popery accordant with Christianity, or opposed to it? In answer to this it was shown that, however formidable the Romish Church may be in its energy, its alliances, and material resources, its doom is written, and that doom is, 'It shall be rooted up.' This may not be in one day, nor in a century. That is not material. What we want to know is, not whether New-York shall become a papal city, as full of images and monks and laziness and sins as Naples, but whether we ought now to abet or oppose this system. The speaker proceeded to show that Popery is legalism, in opposition to the doctrine of salvation by grace through faith.

* It takes the crown from the Redeemer's brow. This was illustrated at considerable length. Another point dwelt upon was, that it robs the divine grace of all its glory. Again, it prevents that faith which is the essential condition of man's salvation. In illustration of this point, the speaker related the process through which Martin Luther's mind passed one night in a dream. Satan appeared to him, and addressed him thus: 'Luther, how dare you pretend to be a reformer of the Church? Luther, let your memory do its duty; let your conscience do its duty; you have committed this sin, you have been guilty of that sin; you have omitted this duty and neglected that; let your reform begin in your own bosom. How dare you attempt

to be a reformer of the Church?" Luther replied to him: 'Satan, take up the slate that lies on the table, and write down all these sins with which you have charged me; and if there be any additional sins, append them too.' Satan immediately seized the pencil, and wrote a long catalogue of Luther's sins. 'Have you now written the whole?' inquired Luther. 'Yes, and a black catalogue it is—enough to keep you from reforming others till you have first reformed yourself.' Luther replied: 'Take up the slate again, and write as I shall dictate to you. My sins are many—countless, in the sight of an infinitely holy God, as the hairs of my head; in me there dwelleth no good thing; but, Satan, write this text under all that horrid list: "The blood of Jesus Christ, God's Son, cleanseth from *all* sin." 'The accuser fled, and Luther slept, 'for so he giveth his beloved sleep.'

"In contradistinction from this system of salvation by grace, it was stated and shown that the ground of the whole papal system is *legalism*. Between these two systems lies the great battle of the world. It is war, uncompromising, undisguised, unrelenting on both sides. To be indifferent is to belong to the enemy; to talk gently about the difference is to betray Christ and truth and souls.

"In conclusion, it was said that we have entered upon a new era in the history of the human race. In every language of the race the Word of God is introduced, and circulated on an ever-extending scale. Missionary efforts are organized on a broad and efficient foundation. Awakened Romanists have a more open way of escape than ever before. There is less and less infidelity within the nominal Church. But the upper ranks of the hierarchy will stand, perhaps, to the last. While Satan can hold out the inducements of honor, money, and power, he will not suffer this, his most successful engine of ruin, to come into disuse. But woe to the priests, bishops, cardinals, and pope of that day when the Lord shall come for the last weeding out of his garden! When the light of history shall flash upon this institution; when an astonished world shall come to read the record of fraud, cruelty, tyranny, licentiousness, and superstition which have accompanied this heresy; when the emancipated souls of millions shall come to rejoice in the free and full salvation of Christ; when the public conscience shall be more fully enlightened in the spirituality of God's holy law; when a zeal for the glory of Christ purer and profounder than we yet know, shall arouse the indignation of the Church against this rabble of mediators, and this blasphemous exaltation of Mary to share his honors; when the time of mercy to enslaved millions shall have fully come—then shall come to pass the saying that is written, 'Every plant which my Heavenly Father hath not planted shall be rooted up.'

At the close of the sermon the immense audience rose and sung the Christian doxology, and the Rev. Dr. Emerson, of Salem, Massachusetts, pronounced the apostolic benediction.

Thus ended this interesting and highly important meeting. A strongly marked devotional spirit characterized it throughout, and its influence we trust will long be felt in every part of New-England, which, if we mistake not, was quite fully represented on this occasion.

"BROOKSIANA."

FEW things of transient nature have attracted more attention in reading circles lately, than the correspondence which has taken place between the Hon. Erastus Brooks, a member of the Senate of this State, and a Romish Prelate, "of foreign birth," resident among us, who, in Papal parlance, is at the head of "The Ecclesiastical Province of New York." This correspondence we have had occasion previously to notice. In our last number we intimated our judgment of the moral condition to which the prelate had reduced himself, by means of the evasive and miserable shifts, the venomous and vituperative language, and persistent efforts he had made to deceive the community, and screen from merited rebuke and to perpetuate the existence of the system of operation which the "Romish Councils" had instituted within the last twenty-five years in our land, at variance at once with the genius of our institutions and the spirit of our laws. It was with deep regret, in many respects, that we recorded our conviction that Archbishop Hughes had lost all credit in the controversy for truthfulness or common sense. We were not alone in this judgment, in regard to the grossness of "His Grace." And from the utterances of the press in almost every portion of the United States, if we had not seen and known something of the spirit of Romanism before, we might perhaps have looked for a termination of his efforts, if not for a recantation. We had seen too much of Jesuitism, and knew too well its codes of morals and discipline, however, to allow us to hope for anything at variance with the conceived interests of the so-called Roman Catholic Church. His proceedings, in this case, seem to have been guided by a moral maxim once uttered by an Irish girl of his own faith, who, when asked by her indignant mistress, why she persisted in uttering a falsehood when she knew it was a falsehood, and knew that her mistress knew it too, coolly replied, "Because, ma'am, it is the glory of a lie to stick to it!" Like the Spanish Jesuits, he seems to think that deception is only a meritori-

ous *economizing* of the truth, which is too precious to be dispensed on all occasions, particularly among heretics

The Archbishop has not deemed it proper to leave the field, on which he has so irrecoverably disgraced himself, and been so signally discomfitted, without erecting one more monument to confirm the judgment which the American people have of late been constrained by his acts and teachings to form of him, and of the nature of the religion he seeks to introduce. This monument is in the shape of a book which has just made its appearance under the title of "*Brooksiana, or the Controversy between Senator Brooks and Archbishop Hughes, growing out of the recently enacted Church Property Bill, with an introduction by the Most Reverend Archbishop of New-York.*" It is published by Edward Dunigan & Brother, Roman Catholic Booksellers, 151 Fulton-street, New-York. It is a 12mo. volume of one hundred and ninety-eight pages, the copyright of which is duly secured by James B. Kirker. Thus the claim of the book to Romish paternity, and to the confidence of its readers, as containing a full and exact reprint of the letters of the Archbishop and the Senator, on the topic specified, is set forth in the title page. But like many other things enacted in this discussion by Mr. Hughes, the book is unfaithful to its professions. It is a shameless attempt to palm off a deception as a fact. It does not contain "*the controversy.*" It contains but part of it; it omits vital parts, to say nothing of the verbal alterations that appear in some of the letters contained in it, nor of the matter introduced in relation to the Trustees of the Saint Louis Congregation in Buffalo, N. Y., and that also to the editor of *Albany State Register*, which have nothing to do with the correspondence between Mr. Brooks and Mr. Hughes. *No less than three of the Senator's letters are wholly omitted!* These omitted letters are on topics of great importance. Their subjects respectively are handled by their author with his characteristic courtesy and ability, and they bring out principles, facts, usages, and aims of Romanists in this land which the public have a deep interest to know. One of these letters relates to the Bishop's testimony concerning "the sinking condition," as he is pleased to call it, "of our country" in the eyes of "the civilized world," and the property in "Calvary Cemetery," and the oppression of the poor, practised under the rules which govern their burial there, and which bring an immense annual revenue to his treasury. Another relates to property held by him in Brooklyn, and in other parts of the State of New-York, of princely value. And the third is devoted to showing conclusively, that it is a

part of his (the Archbishop's) creed to own and control the temporalities of the Church, (her property of all kinds); that the council at Baltimore in 1852, forbade the interference of laity in any church matters, except as they were directed by the bishops; that the Baltimore ordinance of 1852 sets at naught the power of the State, if interposed against the authority of the Council of Bishops; that the Archbishop had issued an official circular, in direct opposition to the State law of 1784; and that he was proposing to evade or avoid the church property law of this State, and to concentrate the entire temporalities of the Church, as well as its spiritualities in his hands and the suffragan's over whom with "close upon five hundred priests and near one million of Catholics," he assumes authority "in the Province of New-York." But these important letters are wholly suppressed, and not so much as a word occurs in the volume to indicate to the reader that he is not in possession of the whole of the correspondence, and has not a full and fair view of the merits of the controversy. Why these letters were omitted, must be evident to every one. They made disclosures that it would not be safe to have published and circulated among the flock, if the dominion of the hierarchy were to be maintained. The atrocious, cruel, and scandalous management of Calvary Cemetery, especially, and the oppressions and extortions connected with it, must be kept out of sight as much as possible. These letters must, therefore, be suppressed, though honesty and truthfulness, and justice to Senator Brooks, the Roman Catholic laity, and the public generally, were all sacrificed. And they were therefore left out. The American public, however, can not be deceived in this way, nor blinded as to the character of those, nor the weakness of their cause, who resort to such measures.

But our object was not so much to remark on the correspondence, as to call attention to the fact of those missing letters, and to a few things in the introduction by the Archbishop. The introduction occupies forty-three pages, or nearly a fourth part of the book. It is a remarkable document, and well worthy the consideration of the American people. Whether it will "win golden opinions" for him from the Romish laity, and secure his greater popularity among them, is yet to be seen. To us it seems well adapted to excite their indignation, and to lead them, from sentiments of self-respect, to withdraw from a system so humiliating, and an administration so despotic, as the Papacy in the person of Mr. Hughes appears to be. Its aim is, by a show of high respect for, and confidence in the kindness, sound judgment, and liberality of the American people, by an exhibition

of the necessities of the case and an appeal to public sympathy, to secure a popular verdict in favor of the course lately pursued by him and his associates in planting the Romish Church, with all its odious claims and usages, among us. In its progress we observe the development of certain things which we wish to have noticed.

1. *The nature of the Romish religion.* As an element in the social compact, it appears from this document to be wholly incompatible with the principles of republicanism or of religious liberty. Even in the early days of our nation's history, when the strongest motives existed for living in harmony with all parties, and for according to every one the right to worship in peace, and at the same time to illustrate practically the principles of republicanism, the evil spirit of Romanism could not be tamed. The presence and power of the venerable Archbishop Carroll could not control it. It led "the faithful" into disgraceful controversies among themselves, to carry their muskets "loaded" to the churches, where they professed to assemble to worship God, and also to riots and to bloodshed in many places.

2. *The Archbishop's view of the relation of the Romish religion to our government and its laws.* He seems to view it as holding a privileged relation. He says: "When they (the Roman Catholics) were admitted to equality of privileges, the same as other denominations, their mode of regulating questions of Church discipline according to the principles of their creed, was substantially recognized and guaranteed." And, he adds: "It was never intended that the Catholic idea regarding Church property should, through the operation of civil laws, be made conformable to those of any other denomination of Christians." This last is surely a remarkable announcement. It will be heard with surprise by all that portion of our citizens, who understand the principles of our government, under whose influence all orders of religionists are protected, and none preferred or patronized; but who have not become familiar with the arrogant demands of an Archbishop of a hostile and self-styled infallible Church. But, if we could concede to him the thing he claims here as the understanding of the early founders of our government, namely, that Romanists should not be subject to the same code of laws as Americans, which we can not do; and the imputation of which on their reputation we are sure, if they were living, they would reject with ineffable scorn; it is quite manifest that it is *not* the understanding of the present generation. If we mistake not, it is the common sense of the nation that the civil is to be the supreme law

of the land; and that Romanists must consent as well as Protestants, Gentiles, or Jews, to hold their property subject to it. We wish, however, that the Bishop's notions on this subject should be noted. They are orthodox in his communion, and are promulged wherever it is deemed prudent. The remembrance may be of special benefit at some future time.

3. *The character of the Roman Catholic population.* We confess very cheerfully to a limited acquaintance with the Papal population, compared with that of the Archbishop, and we take it that he understands the character of the masses of them better than we do. But as far as we had fallen in our estimate of some of them below some others, we were by no means at that point where he appears deliberately to have taken his stand. He represents them, in the earliest times, as belligerent and revengeful. He exhibits them engaged in violent strifes in Charleston, Norfolk, Baltimore, and Philadelphia, among themselves; also, as instituting civil lawsuits against the constituted authorities of the Church. They indulged in "riots and bloodshed." "The evils which manifested themselves in these Churches on a grand scale," he says, "were witnessed in a minor degree in almost every congregation throughout the country;" and "such was the general condition of the Catholic people of the United States in the year 1829." From that period effective measures were taken to deprive them of the management of their Church property, whereof, it seems, they had proved themselves to be unworthy and incapable. This measure was forced upon the priesthood. Bankruptcy had overtaken some of the Churches in this city, and it threatened to destroy others. The details of the case of St. Peter's Church, as given in the book, are minute, and reflect no honor upon the intelligence or business talent of its members.

Among other *compliments* uttered by this lordly and courtly prelate, is the following upon the "junior assignee" of St. Peter's, in 1844, who is understood to be the celebrated Constantine Pise, D.D.: "The junior assignee took but little interest in the subject, partly because he was the junior, and partly because his natural force of character, especially when a stern duty was to be performed, would range somewhere between the positive and the negative of whatever question would come up." As the senior assignee, the late Rev. Dr. Power, was prostrated by sickness, "a third party was introduced, and constituted a plenipotentiary in the administration of the affairs of St. Peter's. When he en-

tered on the duties of his office, his pecuniary condition was but a few degrees above that of a pauper." His moral condition may be inferred from the statement, that when the poor creditors of the Church, in their distress, applied to him for their honest dues, this fiscal administrator "swore at them, and threatened to kick them out of his office." No wonder that they "rendered the Bishop's life a daily martyrdom by their wailings and lamentations." This whole story, as Dr. Hughes rehearses it, is a rich thing. It will vastly entertain the American reader, who will also be enlightened as to the internal condition of the Romish communion in this country. This bishop, in giving St. Peter's as a specimen of the state of his churches generally, has lifted the curtain and exposed their nakedness as no other man could have done, or would have been believed, if it had been done. But unexceptionable as his voluntary testimony to the imbecility and incapacity of the very ablest men to be found in his largest and wealthiest churches ought to be, we would fain hope that they are not quite so ignorant and stupid as he paints them. But if they are, they are just what he and his fellow-priests have made them. What a practical comment upon the nature of Popish teaching and training!

If we were disposed to be critical, we might amuse our readers with samples of this pretentious prelate's logic and rhetoric. Some of his self-contradictions are very glaring. Thus, he repeatedly admits his having sold and deeded some of "God's property," for a large consideration, to the Harlem Railroad Company, and yet he tells us, (pages 8 and 9,) that such property can not be "alienated" without the "guilt of a kind of sacrilege." Doubtless he has been careful to obtain absolution for this piece of sacrilege long ago. On page 32, speaking of the enormous debt upon St. Peter's, he declares that "every dollar and every cent that is due on the face of the notes shall be paid to the holders, without the diminution of a single farthing;" and yet he declares, a few pages on, over and over, that the *interest*, which is promised equally with the principal upon the face of the notes, shall be paid only to Protestants who may have bought them up, and who would doubtless sue for it if it were withheld. But, "as far as the Catholics are concerned, they must not pretend to speak of interest;" and they are soundly berated for daring to expect the fulfilment of this promise. On page 40, Mr. Brooks is made the "centre of a triangular testimony." "At one angle were his own statements," thus making a corner of him, as well as a centre; "at a second" were the statements of "Messrs.

Glover and Wetmore, whose veracity no man will venture to question; and at the third point of the triangle were the records of the Register's office." Now as Messrs. Glover and Wetmore's statements are a mere statement of what appears on the Register's records, those two points are reduced to one. So we have here a triangle with only two angles, one of which is in its centre! To find the centre of a triangle, especially of one so *scalene* as this, will be a sorer puzzle to the mathematicians than the quadrature of the circle. This is an example, we suppose, of the mathematics which Mr. Hughes acquired at Maynooth, in his college-days.

He makes bitter complaint of the American type-founders, for not supplying their fonts with a figure fit to indicate his signature, which strongly resembles that of one of his untaught Hibernian compatriots, who, in default of skill in penmanship, signs "his mark" to his receipts for pay. In this book there is a plentiful sprinkling of the proper sign, which is not one of those "air-drawn daggers" whereby his vision of his name in print is so sorely offended. It seems to be borrowed from the cuneiform characters of the old Ninevite idolaters, and resembles four blunt wedges, driven from the four cardinal points, and meeting in the heart of some imaginary heretic.

Though Mr. Brooks has so substantially maintained the ground assumed in his speech at Albany, the Archbishop, it is certain from his book, will never complete that promised library for the use of the people of this city. That library will be *shelved* just where it originated, in the prelate's roomy head, where it will remain, in the style of the booksellers' advertisements, "bound in calf, crimson, gilt."

Another example of Mr. Hughes' logic must be given. He says, page 183: "It is proper to state, that whatever property may be found on the records of the Register's books in the city of New-York, in my name, is, in equity and truth, though not in its legal form, the property of the several congregations to be enumerated hereafter." This sounds very smooth. But who does not at once perceive that it concedes the very thing Mr. Brooks in his speech complained of, and against which the Church Tenure bill was expressly enacted? It is a grievous wrong that the Archbishop should be the legal owner in fee simple of property which, *in equity and truth*, belongs to the churches. If he, a fallible member of an exceedingly fallible Church, chooses to abuse his opportunity, he may strip those congregations of their property, and no legal remedy

is left them. Even if he were to engage in honest and lawful speculations, which should prove unfortunate, his personal creditors would levy upon this very property, and it must inevitably be sold to satisfy their claims. Mr. Brooks has made all this exceedingly plain. He has abundantly made good his case, and will receive the warm thanks of his countrymen and their posterity.

PERSECUTION IN SWEDEN.

OF all countries known as Protestant, the one least worthy to bear that honored name is Sweden. The laws of that country against permitting any religious worship outside of the national churches are very severe, and, unhappily, are by no means a dead letter. In many places they are rigidly enforced, to the cruel invasion of the rights of conscience. This we can not but regard as a great sin against God, and against the rights of his noblest creature, made in his own image. It is said that the reigning monarch in Sweden deploras these things; but as his power is constitutionally limited, he can not change the existing laws, or interfere with their execution.

We have had frequent occasion, as our readers are aware, to record the hindrances and sufferings inflicted by the civil authorities upon our own agents, who are laboring most earnestly for the reviving of evangelical religion in that country. The hardship in their case seems the more inexcusable, inasmuch as they do not aim to establish separate or sectarian churches, but confine themselves to the attempt, in which God has wonderfully succored them by his Holy Spirit, to rekindle the hallowed flame of living piety amid the "dead orthodoxy" and dried-up formalism of the state-paid church of their native land.

Our Baptist brethren seem to be called to "endure a great fight of afflictions" in that region. They are getting somewhat numerous there. Within six months three hundred converts were immersed, and many more are ready to receive the rite, notwithstanding all the bitter experience to which it exposes them. Four churches have been organized; *and if they are only persecuted long enough, and harshly enough*, will probably increase and multiply beyond all expectation. Such, at least, has been the usual result of religious persecution, where it has not been strong enough to quench at once every spark of vital religion in blood. When we read of the treatment suffered

by the Baptists in Sweden, the dispersion of their assemblies, the arrests of their members, their fines and confiscations, their imprisonment, and sentence of exile, our deepest sympathies, as American and Protestant Christians, are with those noble and courageous confessors of their own conscientious belief; and we feel constrained to reprobate in the strongest terms the conduct of those who put legal machinery in force to crush the liberty of the soul. This thing will cure itself at last, if the victims possess their souls in patience, and are not goaded by oppression into "wronging their wrongers." In Sweden, as in Northern Germany, the Baptist brethren will yet be successful in vindicating their claims to follow unmolested the dictates of conscience.

THE ESCAPED NUN.

LAST fall the community was considerably excited by the intelligence that Miss Catharine Bunkley, who had been some time in her novitiate, had made her escape, with much difficulty and danger, from the Josephine Convent at Emmetsburgh, Md. Much mysterious intrigue followed her flight, and some acrimonious newspaper talk. It was rumored that she was preparing a narrative of her conventual experience and adventures, which was looked for with eagerness. According to her statements recently made, she gave her manuscript, her documents, and much verbal information written down from her lips, to a legal gentleman, in whom she had entire confidence as a family friend, that he might arrange the whole for the press. This gentleman executed his task to his own satisfaction, and sold the copy-right to De Witt & Davenport, of this city. An edition was printed and bound, making a volume of three hundred and fifty duodecimo pages; of which, as Miss B. alleges, she was permitted to see neither copy nor proof sheets; and which, as she thinks, was purposely ordered so as to injure her character for truth and reliability, and with a view of defrauding her in regard to her pecuniary interest, and perhaps of weakening the effect of her revelations as to the misery and degradation of life in a nunnery. Just before the book could be actually published, Miss B. procured an injunction against the sale, which continues till it shall be decided, in due course of law, whether the injunction shall be perpetual. Meanwhile, Miss Bunkley, though closely watched and severely

threatened, is in careful and kindly hands. She has highly respectable family connections in the "Old Dominion," and, as we understand, inherits a fair estate in right of her deceased mother. We are glad to learn that a new narrative, under her own revision, is in course of preparation, by a gentleman amply qualified for the duty, and of most unimpeachable integrity. He will be able to present a practical argument of overwhelming force, in favor of a general law in all our States for the inspection of all closed convents by competent civil authority. In no other way can their horrible abuses be remedied; and the personal liberty of every citizen, which the law should guard with ceaseless jealousy, be secured from violation or restraint.

ALESSANDRO GAVAZZI.

THIS "noblest Roman of them all" has just published a sermon, at London, on "The Evangelization of Italy." It discusses, first, the nature of the Gospel, and secondly, the preaching of the Gospel. Like all his productions, it is more marked by impassioned rhetoric than by logical arrangement. But our readers will be glad to know that it clearly upholds the great Protestant and scriptural doctrine of justification. He says, with perfect explicitness: "The fundamental principle of our religion is justification by faith and grace. We are not justified by our good works. How can we be justified without faith in Christ? If good works are necessary to save, then the sacrifice of Christ was not complete, but another sacrifice is necessary, which is in direct contradiction to the words of Scripture: 'By grace are ye saved, through faith,' etc."

NOTICES OF BOOKS.

BOARD OF PUBLICATION OF THE PRESBYTERIAN CHURCH. From this source we have received the following:

1. SKETCHES OF THE PRESBYTERIAN CHURCH. By Rev. J. E. Rockwell. A small volume, showing that a book is like a trunk; well packed, it will hold almost every thing; ill packed, next to nothing. In this closely compacted manual, we have an outline of the argument in favor of Presbyterianism, with a survey of its principles, discipline, and history; the whole intended for the youth of the Church.

2. ADAM AND CHRIST. By E. C. Wines, D.D. A sermon preached Oct., 1854, before the Synod of New-York, and published at the Synod's request. It is a statement and explanation of the doctrine that our entire nature was publicly represented in Adam and in Christ.

3. THE PERSEVERANCE OF THE SAINTS. This is a sermon, the author unknown, the reprint being from a copy of which the title-page was lost. No man-worship in this! The saints, we trust, by God's help, shall do well; but alas for the perseverance of sinners!

4. THE BOHEMIAN MARTYRS. Sketches of the lives, services, and sufferings of those great leaders in the "noble army of martyrs," John Huss, and Jerome of Prague. This book is in our line, and it will give us much pleasure if we can aid in its wide circulation.

THE PAPAL CONSPIRACY EXPOSED, and Protestantism Defended, in the Light of Reason, History, and Scripture. By Rev. Edward Beecher, D.D. Published by M. W. Dodd, New-York. A volume of above four hundred pages in duodecimo. It is of *immense* value, logical, learned, and eloquent. It is a full book—an overflowing book. And it will make the reader's mind overflow with thought and feeling. It is a clear, cogent, and earnest discussion of several of the worst features of the Popish system. We earnestly commend it to all buyers and readers of good books, who will greatly relish it—not omitting the short letter in the appendix, to the Hon. Joseph P. Chandler.

EMILY VERNON; or Filial Piety Exemplified. By Mrs. Drummond. A tale published by Robert Carter, and Brothers, in which the subject is illustrated both negatively and positively, the latter in the plot, the former in the underplot. It is interesting and instructive.

MEMOIRS OF WILLIAM WILBERFORCE. By Mary A. Collier. Published by Robert Carter and Brothers. An American book, gathered from the copious biography and correspondence of Wilberforce, compiled by his sons. It is finely fitted to interest our youth in the pure and noble character of a "Christian statesman."

PRECES PAULINÆ; or the Devotions of the Apostle Paul. Published by Robert Carter and Brothers. This work is in two parts; the first consisting of brief notices of ten passages in the Book of Acts, where mention is made of Paul's praying. The other part contains nearly thirty similar notices of allusions to his praying made in different parts of his Epistles. Each notice closes with a metrical effusion, not often very poetical, though always devout. A Latin title to an English book is not in good keeping. The volume, however, is a fine illustration of the nature and spirit of prayer drawn from the life and language of one of the greatest "men of prayer" that ever lived.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF APRIL TO THE 1st OF JUNE, 1855.

NEW-HAMPSHIRE.

Lyme, Cong. and Presb. Society, to make		Lawrence, Lawrence st. Ch.,	40	46
Irenus Hamilton L. M.,	\$20 00	Grafton, Evan. Cong. Ch.,	150	00
Gilsum, A few friends, by Amherst Hayward,	10 00	Medway, E. F. Richardson, in full to make		
		Mrs. Olive D. Richardson L. M.,	15	00
		Malden, First Cong. Ch. in full to make Rev.		

MASSACHUSETTS.

Boston, Park st. Ch., a balance, \$1; Central		Aaron C. Adams L. M.,	23	13
Ch., Henry Edwards, \$25,	26 00	Millbury, First Cong. Ch.,	18	43
North-Abington, Cong. Ch.,	11 88	Roxbury, Elliot Ch.,	55	55
East-Abington, Abner Curtis, L. D., \$100,		North-Wilbraham, Cong. Ch.,	10	00
others, \$7.46,	107 46	East-Longmeadow, Cong. Ch.,	11	00
Attleboro', Rev. Mr. and Mrs. Lothrop,	11 00	Agawam, Cong. Ch.,	2	00
		Brookfield, Cong. Ch., a balance,	15	00
		North-Brookfield, First Cong. Ch., to make		
		Dea. Joseph A. Moore L. M., \$38; Union		

Cong. Ch. §18; A legacy of Chas. Freeman Walker, deceased at 18 years of age, §10,...	61 00
West-Brookfield, Cong. Ch.,.....	18 75
West-Stockbridge, Cong. Ch.,.....	10 00
Boyleston, Cong. Ch., bal.,.....	1 00
Winchendon, North Ch.,.....	5 55
Orange, Central Ch., to make Rev. David Peck L. M.,.....	24 69

CONNECTICUT.

Ridgefield, Wm. Hawley, §2; A friend, 25 cts.; M. E. Ch., §9.48,.....	11 73
Kent,.....	2 60
Zion's Hill, Hurlbut st.,.....	3 60
South-Windsor, Mrs. Clara Olcott,.....	1 00
Danbury, A friend,.....	5 00
South-Britain, M. C. Baldwin, M. D.,.....	5 00

NEW-YORK.

Hall's Corners, Jacob Telford,.....	1 00
N. Y. City, H. M. Schieffelin,.....	35 00
Spencerport, First Cong. Ch. and Society, by Rev. J. H. Dill,.....	16 00
Binghamton, Presb. Ch., Rev. P. and Mrs. Lockwood, in part to make Mrs. Matilda D. Lockwood L. M., §10; Mrs. H. Mather, §10; others, §71.41, which makes H. E. Pratt L. M.; Cong. Ch., §6.27,.....	97 68
Candor, Cong. Ch.,.....	8 00
Berkshire, Presb. Ch., balance,.....	4 00
Stillwater, in full for L. M., for Rev. F. Merrill,.....	20 70
Cherry Valley, in part to make Rev. John G. Hall a L. M.,.....	24 54
Whitesboro', in part to make Rev. J. B. Hubbard a L. M.,.....	14 87
E. Whitehall,.....	9 03
Whitehall, to make Rev. Louis Gano L. M.,.....	40 00
N. Y. City, Ref. D. Ch., in Washington square, Champlain, Cong. Ch., per Mr. Savage,.....	11 30
Springport, Presb. Ch., Rev. Mr. Barber,.....	5 50
Cayuga, Presb. Ch., Rev. Mr. Hopkins,.....	11 00
New-York City, Fourteenth st. Presb. Ch., by Wm. D. Porter, Secretary,.....	502 29

NEW-JERSEY.

Plainfield, 2d Presb. Ch., addition, to make in full Rev. T. S. Brown L. M.,.....	13 00
Newark, 2d Presb. Ch., through Mr. C. S. Ward,.....	53 87
Fairton Presb. Ch.,.....	19 80
Cedarville, 1st Presb. Ch., §11.87; 2d Presb. Ch., §17.37,.....	29 24
Bridgeton, 1st Presb. Ch., §33.69; 2d Presb. Ch., §31.12; M. E. Ch., §3.54,.....	68 35

PENNSYLVANIA.

Lower Tuscarora, Presb. Ch.,.....	50 00
Philadelphia, Sabbath school in the Cedar st. Presb. Ch., §60; John Constable, Esq., §10; A friend §5,.....	75 00

DELAWARE.

Pencader, Presb. Ch.,.....	11 62
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GEORGIA.

Macon, Edwin Graves,.....	20 00
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MISSISSIPPI.

Natchez, Wall st. Baptist Ch., to make Rev. Wm. Anderson L. M., §34.25; 1st Meth. E. Ch., South, which makes Rev. A. T. M. Fly L. M., §32 68; Miss Ann Stockwell in part L. M., §15; 1st Presb. Ch., Mrs. A. M. Ogden, §100, to make herself, Mrs. M. W.	
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Cockran, and Miss Mary R. Ogden L. M.'s; Mrs. W. R. Cockran, §80, to make Willie L. Cockran, L. M.; Mrs. Mary Dahlgren, §100, to make Chas. G. Dahlgren L. D.; Mrs. Caroline Williams in part, L. M., §20; A friend, §100; Messrs. A. Donan and C. Davis, M.D., each, §10; Messrs. Metcalf, Caradine, Stratton, Baker, Postlethwaite, and Shipp, Marshall, and Miss Dickinson, and Mrs. Dolbear, each §5; J. S. Coulson, §10; others, §31.50, all to support a missionary in the West. Prot. Epis. Ch., J. T. McMurrain, Esq., L. M., §30; Mrs. Quitman, §5; Dr. Weed, §2.50,.....	595 88
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LOUISIANA.

New-Orleans, 4th Presb. Ch., addition to complete L. M. of Rev. W. McConnell, §7.85; Christian Chapel, W. A. Johnson, §10; J. McDougal, §11; others §9.85, to make Rev. J. D. Ferguson, L. M. 1st Presb. Ch., W. C. Black, §20; Messrs. Tweed, Youille, Jamison, Pride, and Dr. Miller, each, §10; Messrs. Viser, Buck, Kemp, Gardiner, Moore, Lathrop, Singleton, Kand, Beebe, Morrison, Louisdale, Smith, Bartlett, G. N. Morrison, Pitkin, Meeker, Latting, Syme, and J. T. Hardie, Esqrs., each, §5; others, §14 55; John D. Henderson, Esq., in part L. M., §20,.....	238 25
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TENNESSEE.

Memphis, Wesley Chapel, which makes Rev. J. W. Knott L. M., §2.40; 1st Bapt. Ch., §11.26,.....	43 66
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MISSOURI.

St. Louis, 1st Trin. Cong. Ch., add. A. C. Anderson, §100, to make himself a L. D.; A. D. Pomeroy, Esq., §30, to make his father, Saml. Pomeroy, of Lacon Ill., L. M.; J. S. McClure, §10; S. B. Kellogg, §5; Mrs. Post, §5; S. N. Kellogg, §5; others, §63,.....	220 00
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INDIANA.

Terre Haute, 1st Cong. Ch., §14 44; Baldwin Presb. Ch., §20.40,.....	34 84
Rockville, Mrs. Mary H. McNutt, for the Ch. in Brisa,.....	10 00
Romney and Spring Grove, collection,.....	3 00
Dayton, N. S. Presb. Ch., in part for L. M.,.....	27 50
Logansport, N. S. Presb. Ch., collection, §9; Meth. Ch., collection, 91 cts.,.....	9 91
Logansport, Mr. Green, §1; two merchants, §1; Mr. Hall, §2; Mr. Spencer, 50 cts.,.....	4 50
Delphi, Meth. Epis. Ch., §3; two individuals, §3; Presb. Ch., §11.05,.....	17 05
Pittsburgh, Presb. Ch., with the above to make Rev. Jas. A. Carnahan L. M.,.....	13 50

OHIO.

Tiffin, A friend,.....	1 00
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MICHIGAN.

Kalamazoo, Presb. Ch., to make the Rev. W. S. Higgins L. M., §28 65; Cong. Ch., §7,.....	35 65
Cinton, Presb. Ch., additional,.....	1 36
Detroit, E. P. Hastings, §10; Alex McKibbin, §3; David French, §5,.....	18 00
Kalamazoo, Presb. Ch., additional,.....	3 00

ROME, ITALY.

Collections, L. Terry, §10; M. Waterman, §5, Cash, §4.15; others, §800.65,.....	319 80
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ANSON G. PHELPS, Treasurer.